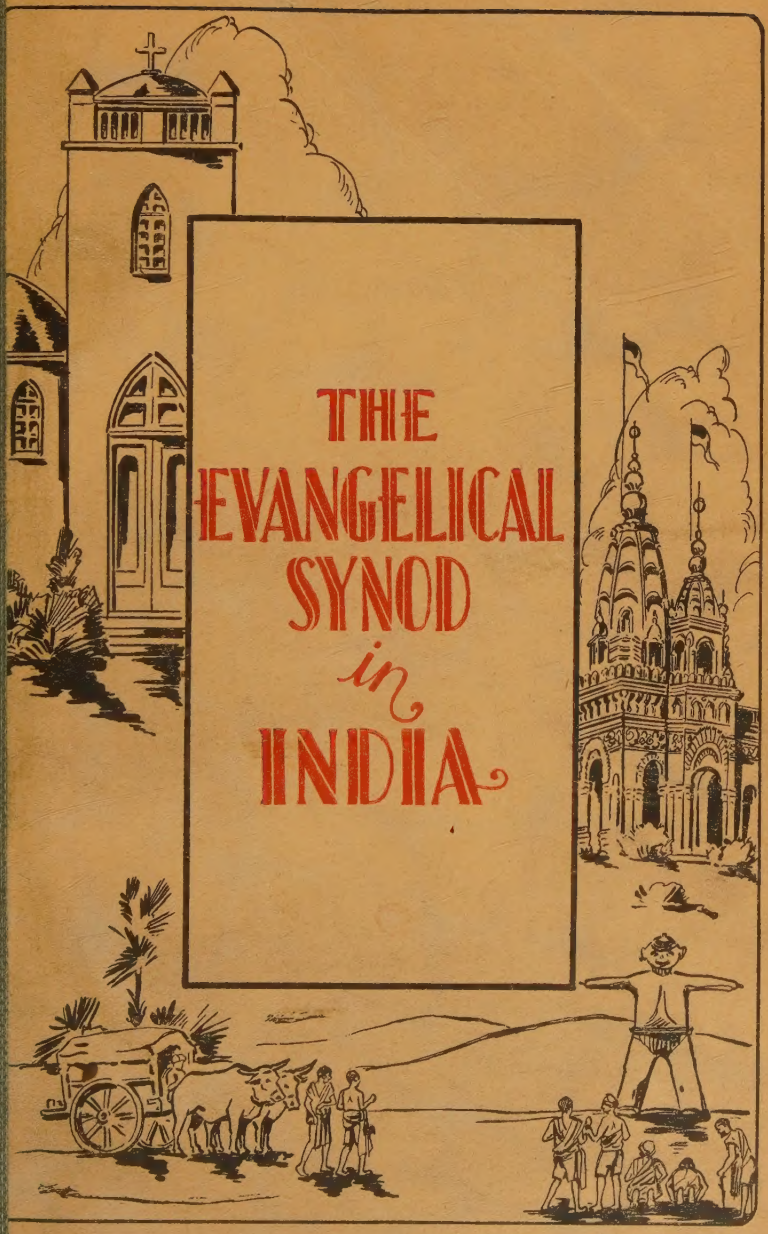
BX 7935 .I6 M3 1930

Melick, Edith Moulton.

The evangelical synod in India

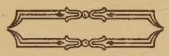
JUL 1958


THE
EVANGELICAL
SYNOD
in
INDIA

The Evangelical Synod in India

By

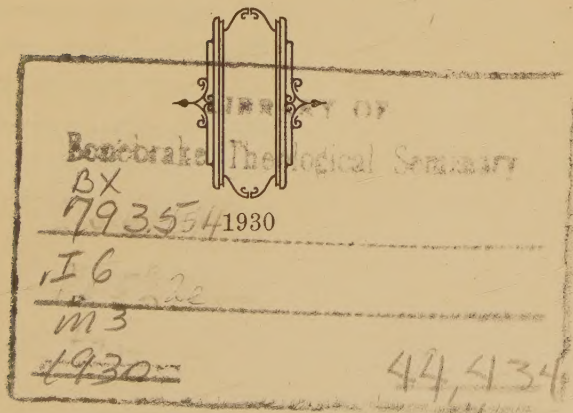
EDITH MOULTON MELICK



The Board of Foreign Missions

of the

Evangelical Synod
of North America


Library of
Bonebrake Theological Seminary
BX
7935
.I6
M3
1930
44,434

EDEN PUBLISHING HOUSE
1716-24 Chouteau Ave., St. Louis, Mo.
209 S. State St., Chicago, Ill.

Copyright 1930
EDEN PUBLISHING HOUSE
St. Louis, Mo.

Printed in U. S. A.

Table of Contents

		Page
I.	India	5
II.	Chhattisgarh	21
	AMERICAN EVANGELICAL MISSION	
III.	Raipur	27
IV.	Bisrampur - Parsabhader	47
V.	Baitalpur - Chandkuri - Tilda	75
VI.	Sakti - Raigarh - Sarangarh	105
VII.	Mahasamund - Khariar	121
VIII.	The Indian Mission District	145
IX.	Christlikeness and the Spirit of India	159

UNITED THEOLOGICAL SEMINARY

FOREWORD

The work of our Evangelical Synod in the Chhattisgarh Division of the Central Provinces of India constitutes a fascinating chapter of missionary history. The area in which our first missionary established himself in 1868 was virign soil for missionary effort, and to him and his associates came the privilege of opening up the great and populous country of Chhattisgarh to Christian work. During the sixty-two years of labor in this mission field our Evangelical Synod has dedicated to its Master's service much consecrated service, many earnest prayers and much treasure. It has, however, also been enabled by his grace to accomplish much in "preaching the Gospel to every creature, in healing the sick and in cleansing the leper" in accordance with the command of its Lord and God.

The story of our Evangelical Synod's activities in India has in the years gone by been told to our Evangelical people through various mediums. The most comprehensive record was contained in the splendid booklet entitled: "Mission Work of our Evangelical Church in Chhattisgarh, India," written by our former India missionary, the Rev. H. H. Lohans. This booklet was first issued in 1910, and was rewritten by the same author in 1920. Since its last revision another decade of work has been completed; many new missionaries have entered the work; several new mission stations have been opened, and the India church, through the formation of the "India Mission District," has not only made great strides in self-support, but through its District organization has become an integral and working partner of the Evangelical Synod of North America. If, therefore, after a further ten year period of work the story of our mission work in India is to be brought up-to-date, it is only fitting that it should bear the title "Our Evangelical Synod in India."

The author of the book is Mrs. Edith Moulton Melick, who needs no introduction to our Evangelical people. Her book "Seed Sowing in Honduras" has been widely read and studied in Evangelical circles. Through visits and addresses in many Evangelical congregations she has become known and loved by many friends of missions. In preparing her newest book Mrs. Melick had access to former publications on our mission work in India as well as to the reports coming periodically from our missionaries on the field. She is therefore well qualified to write a record of our work and its accomplishments.

The Foreign Mission Board heartily recommends "Our Evangelical Synod in India" to individuals and societies within the Synod for the study of our mission work in India. That this book may receive the same kind reception from Evangelical people everywhere that marked the publication of its predecessors, and that by the grace of God it may not only make available much information, but may also create much inspiration among young and old for continued and ever-increasing efforts on the part of all that the Kingdom of Jesus Christ may come, is the hope and prayer of the

Board of Foreign Missions.

August, 1930.

I. India

"Praise God, from whom all blessings flow"—
(Echo: "God, from whom all blessings flow.")

A group of American visitors stood in the Taj Mahal admiring in silent awe the most magnificent tomb that has ever been erected to the memory of woman. It was love that had prompted Shah Jehan to erect this memorial. What mattered it to him that twenty-two thousand men were twenty years in building this beautiful structure of pure white marble with its inlaid mosaics and lace-like carvings at a cost of twenty million dollars? The visitors, remembering the devotion of this favorite wife to India's daring Emperor, lifted their voices in one accord in a hymn of praise to their eternal Lord and Ruler of the Universe. At the end of each line they waited for the whispering return of what seemed like an invisible choir hovering over them in the massive dome. So today, there are echoes of Christian songs of praise in this great, seething, unfathomed religious India.

India is a land of extremes, of contrasts, of contradictions. A land of palaces, and temples, and mosques, and tombs,—of squalid huts, and mats and earthen floors; a lamb of pomp, and power, and flowing robes,—of servitude, and heartbreaks, and loin cloths; a land of princely fortunes in gold and jewels, where millions and millions cry out for want of food. India is a land of religions, and ceremonies, and pilgrimages,—a land where peace, and rest are ever sought but rarely found. In fact, India is a caldron for all virtues and vices, of the best and the worst that the human race has to offer.

Geographically, India is a great peninsula projecting from the Himalaya Mountains in the north and northeast,

to the Indian Ocean in the south, a distance of 1900 miles, with the Arabian Sea washing her shores on the west, and the Bay of Bengal on the east. She is triangular in shape and varies in width from about 1900 miles to a blunt point at Cape Comorin.—She offers a variety of climate, vegetation, and animal life that is at home from the Temperate Zone to the Equator, and from the altitude of the highest mountain in the world, 29,002 feet, to the river deltas that are but three inches above the sea.

India covers an area of 1,805,332 square miles, or less than half the size of the United States. Her population is 320,000,000 or about three times that of the United States. This vast population represents one-fifth of the entire human race, and lives in 750,000 villages; thirty-four towns have an aggregate population of eight million, and her two largest cities, Bombay and Calcutta, have a population of one million each. Seventy-five percent (some authorities give ninety percent) of the people gain their living from the soil.

Racially, India may be divided into three main divisions,—Aryan, Dravidian, and Mongolian, from which has sprung an aggregation of races and tongues. It is claimed that 222 languages and dialects are spoken. Hindi predominates, and English is the language of the government.

Culturally, these ancient races that historians date back 4000 years, have made a contribution to art that has made India famous. "At Bijapur is a Mogul tomb of the seventh century, with a dome as large as that of the Pantheon at Rome. Experts say that it is artistically one of the most beautiful forms of roof yet invented and is constructed on principles unknown at that time in Europe. From the standpoint of one interested in architectural creativeness, India has a wealth of tombs and temples and mosques. If

she had no other basis of distinction, travelers would refuse to pass her by." ("Building With India," page 2.)

In the seventeenth century India led the world in a number of the handicrafts. American housewives are proud to possess a piece of brass or wood that has beeen hammered or carved by the patient Indian lover of the beautiful, as he worked out exquisite designs, sitting cross-legged on the floor of his home. Not the least of America's treasures are the rugs, embroideries, and drawnwork that India's artisans have created.

Governmentally, India is a part of the British Empire, under a Vice Roy, and contains four-fifths of Britain's colonial population. The country was largely won by conquest, both by arms and trade, though not the entire area was brought under complete subjection. Thirty-nine per-cent of the territory and 72,000,000 people are divided into 562 Indian Feudatory States, varying in size from small holdings to a country the size of Italy, that are ruled over by Indian princes. Treaties between Britain and the Indian States define the rights and privileges of ruling princes, making them responsible for good government and the welfare of their people, but in the last analysis, the princes are under the control of Britain.

Politically, the country is divided and subdivided into

Provinces—under a Governor
Divisions—under a Commissioner
Districts—under a Deputy Commissioner
Tahsils—under a Tahsildar
Zemindaries—under a Zemindar
Villages—under a Malguzar.

Delhi, the political capital, is noted for the ruins of famous cities of former days that surround it, and for her wonderful buildings of Mohammedan emperors, as well as

those of the new British capital. Alden H. Clark says that Delhi is one of the show cities of the world.

Britain has done much for India. She has built highways and railroads, established schools, irrigated 28,000,000 acres of land, established 3,500 hospitals in her territory of 247 millions of people, and claims to have held together these peoples of eight main religions, 222 different languages, and 2,300 castes and sub-castes.

Yes, Britain has done much for India, but India has paid for it. We cannot overlook the fact that $200,000,000 annually pass from India to England for salaries, pensions and interest on foreign loans, while India's sons supplied the labor for road building, and wherever labor was needed, at an average wage of $27.75 per year. Schools have been established, "But," says Mr. Jawahar Lal Nehru, "only one-fifth of the children are in school, and 92 percent of the population is still illiterate."

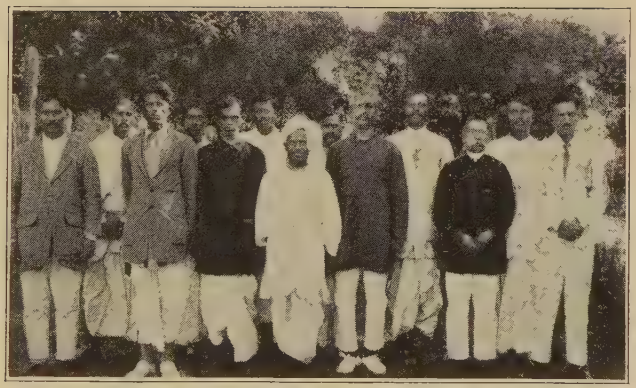
(See "India at the Crossroads," by Sherwood Eddy, Christian Century, Jan. 8, 1930.)

In 1926 Britain spent less than one-third on education in India than was spent for public school education in New York State, U. S. A., alone.

(See "Living India," page 172.)

Britain might rejoin that parents refuse to send their children to school. Missionaries say that village teachers must act as truant officers in order to get the children into the schools. The Official Report on the "Moral and Material Progress and Condition of India, 1922-1923" holds good today when it says:

"The poor cultivator is frequently willing, in theory, to admit that education would improve his material well-being and would assist him in avoiding the clutches of the money-lender; but it is not easy to convince people who



Indian delegates to district conference at Raipur, 1928

Lady Missionaries' bungalow at Raipur

Miss Kettler giving Gospel message to temple priests

Raipur school Girl Guides with Lady Butler, wife of the governor

are daily faced by the problem of poverty and who need the labor of their children, that the ultimate benefits of education are worth the immediate material sacrifice involved.

"This backwardness in the educational sphere and other human activities, along with malnutrition, low vitality, fatalistic depression, superstition, unsanitary living and lack of medical assistance, explains the high death rate of India, which in the period of 1916-1925, omitting 1918 when the death rate was greatly increased by the influenza epidemic, was 29.04 per thousand."

(See "Living India," page 173.)

RELIGIONS AND CASTES

To enter upon a discussion of the religions of India would be an inexhaustible subject, and should form a separate study. Hinduism holds in its grasp 230,000,000 adherents, Mohammedanism claims 70,000,000; the balance are Buddhists, Animists, Sikhs, Jains, Parsees, Satnamis, Kabirpanthis, Jews, and about 5,000,000 Christians.

Buddhists are few in number; their religion has been quietly supplanted by Hinduism.

"*Animists* are found among the aborigines of central and eastern India, and number about eight and one-half millions. Seven characteristic tenets may be generally, though not universally, ascribed to Animism.

1. A Superior Being is acknowledged though scarcely worshiped.
2. Other spirits are acknowledged which are almost always malignant and have to be propitiated.
3. Blood offerings are necessary in part.
4. Wild dances are performed in the worship.
5. Little importance is attached to idols, temples, or priests.

6. Possession by spirits is believed in.
7. Witchcraft is much practiced."

(Quoted from "The Great Religions of India," page 252.)

The Sikhs, numbering more than 2,000,000 souls, separated themselves from Mohammedanism under a contemporary of Columbus. Their leader rejected caste and idol worship and forbade the services of a barber and the use of tobacco. Their religion consists of little more than the worship of their law book; it knows nothing of the true God, and the essence of Hindu idolatry still remains. Their golden temple ranks next to the Taj Mahal in the fame of India's architecture. War was made the holy occupation of all the initiated, so that they are among the best soldiers of India, and as such, and in other occupations, they may be found in all British settlements.

The Jains broke away from Buddhism in the ninth century. They may be found in all parts of India, numbering about 1,335,000. The adherents deny the validity of the Vedas (Hindu Holy Book), but worship some of the Hindu deities and observe caste rules. They are wealthy, intelligent, generous, and in some respects progressive. Animals and insects are regarded as sacred because they possess the principle of life. Jain generosity is directed towards establishing animal hospitals, where only snakes and children are excluded.

The Parsees are a residue of one of the world's oldest religions, Zoroastrianism, the purest of ethnic religions. They believe in Dualism,—that from One Infinite One came two divine Spirits, the Spirit of Good and the Spirit of Evil. They also believe in the resurrection and the equality of all beings before God. Their chief objects of worship are fire and water. The Parsees number less than 100,000 souls, but they have kept their faith pure, and are

known for their culture, integrity, generosity, progressiveness, and the honor and high position they give to their women. We find them chiefly in Bombay among the merchant princes, bankers, and financiers of the Empire.

Mohammedanism was brought to India in 714 A. D. by invading armies from the northwest who gained a foothold and formed permanent settlements. Their converts were made, not by missionaries, but in many cases by the sword. Their creed is brief,—"There is no god but Allah, and Mohammed is his prophet." They believe that God is an absolute sovereign without love or mercy.

"The Koran (Scriptures) is full of errors and superstition, permits falsehood and perpetuates slavery, polygamy, divorce, and the degradation of womanhood. While it may elevate races to a certain point, it petrifies them there and almost hopelessly impedes any further progress. The Moslems divorce morals from religion. 'On this topic,' says Zwemer, 'it is not possible to speak plainly nor to be wholly silent. One must live among Moslems to feel the blasting influence of this side of Islam on its followers.' "

(Quoted from "The Christian Conquest of India," page 107.)

Hinduism, believed to have been imported by the Aryan race, was near to nature worship according to the earliest teachings of the Vedas. It is claimed that in these early Hindu records are found no trace of idolatry, no developed pantheism, no system of caste, no doctrine of the transmigration of souls, widow burning, infanticide, and no hint of divine incarnation. Then developed Brahmanism and caste. They based their teachings on such parts of the Vedas as suited their tastes; the result being a galling system of priest-rule. The terms Brahmanism and Hinduism are not interchangeable. The later development of Hinduism embraces Brahmanism and spreads like a banian

tree covering all the superstitions and philosophies which have been known to the Indo-Aryan race. Among her law books, the Laws of Manu are quoted most frequently. In them we find the teaching of offerings to ancestors, fatalism uncompromising and complete, the doctrine of the transmigration of souls, and future recompenses by transmigration, caste distinctions, rites of marriage, curses on women, and many others that entwine themselves into the life of its adherents. Mr. Duff summed up Hinduism in one sentence: "Unlike Christianity, which is all spirit and life, Hinduism is all letter and death."

Benares, the capital of the Benares Division, United Provinces, a city of 210,000 in population, three-fourths of whom are Hindus, has been the religious capital of India for twenty-five centuries. It stands on the northern bank of the Ganges River, on a cliff some 100 feet above the water's level. From a distance the city presents a pleasing picture, with 1,454 Hindu temples, and the great crowds of people going constantly up and down the long flights of stairs (Ghats) from the temples to bathe in the holy waters of the river. This is especially true at sunrise when the devotees perform their acts of worship, while the holy men, or Sadhus, sitting on platforms in the water, shaded by umbrellas, accept the offerings of the people for the peace of their souls.

The junction of the Ganges and the Jumna Rivers at Allahabad is a spot particularly sacred, and here they gather annually (the time of the full moon in February) for the great Magh mela, an institution of Hinduism. Many thousands of people attend to bathe in the sacred waters just at the dawn of day, which is considered very meritorious. The chattering of men and women, the screaming of infants, the din and noise do not add solem-

nity to the occasion from the viewpoint of the Christian. After the ceremonial bath the crowds visit the temples, place their offerings of rice, cocoanuts, or flowers before the idols, make their gifts to the beggars, then throng the bazars in the joyous spirit of a picnic.

"Melas," says Rev. Goetsch, "offer splendid opportunities to the Christian preacher and Bible colporteur to present the Gospel message. During such a mela the assembled crowds are thinking on religious subjects, and there is, therefore, hardly a more favorable time to bring the message of salvation in Jesus Christ. There is perhaps no large mela held anywhere in India without a staff of Christian workers being present for this purpose."

The Caste System

One writer tells us that the enemy which is throttling India is "Caste"; another says, "Child-marriage"; others says, "Ignorance", "Poverty", "Disease", and so on, but these are the products of their religions. Out of Hinduism came the idea that four great initial classes emanated from Brahma, the Creator.

His mouth became a Priest—The Brahman.
His arms became warriors—The Kshatryas.
His thigh became a husbandman—The Vaishyas.
His feet became the servile man—The Sudras.

The first three are considered "twice-born," while the Sudras serve the "twice-born," and perform all manual labor that is regarded as "clean." A fifth group was made of the aborigines, who were to perform the so-called disgusting occupations, and are called the "Untouchables" or outcastes. Each caste is divided and sub-divided until about 3,000 divisions are listed. The effect of the system upon the individual is clearly set forth by the Rev. M. P. Davis, in a pamphlet entitled, "Caste."

"The caste thinks, prescribes, lays down rules, and is the conscience for the individual. Although he possesses freedom of thought he dare not allow it an outlet through action, lest it be contrary to caste custom and end in himself being outcast. There is very little latitude of action for an individual apart from what caste dictates. Caste fixes life as final from before birth until after death. There is nothing left for the individual to do but to submit.

"Caste decides a man's employment, the food he must eat, the customs he must accept, the girl he must marry, the festivals he must observe, the limits of liberty he may enjoy and countless observances connected with the many caste restrictions. Any infringement calls forth punishment decided upon by a caste committee. To bring careless or stubborn victims to final obedience one effective weapon is brought into play: to outcast the person. This shame and inconvenience few can endure very long. Social intercourse with him is strictly forbidden, to eat with him may also end in being outcast, the washerman is forbidden to wash his clothes; the barber forbidden to shave him; in short, ostracism is complete, and he is soon tamed and quite willing to pay any price in order to be reinstated."

"If caste domination," says Savel Zimand, "checks initiative and progress, the practice of 'untouchability' crushes the lives and souls of about 50,000,000 outcasts. The method adopted by the caste Hindu against the depressed classes, the descendants of the aboriginal tribes and the Dravidians, have rightly been described as a plan of 'intellectual lynching.'"

Rabindranath Tagore, India's poet, adds his voice against the system of caste. "The regeneration of the Indian people," he states, "to my mind, directly and perhaps solely, depends upon the removal of this condition of caste.

When I realize the hypnotic hold which this gigantic system of cold-blooded repression has taken on the minds of our people, whose social body it has so completely entwined in its endless coils that the free expression of manhood, even under the direst necessity, has become almost an impossibility, the only remedy that suggests itself to me is to educate them out of their trance."

(Quoted by C. F. Andrews in "The Renaissance in India.")

THE STATUS OF WOMEN AND GIRLS

As caste is directly an outgrowth of religion, so the status of women and child-marriage are wrapped in the same sanctified garments. In the Mahabharata, a book of religious poems, there is reported a conversation between Siva and Uma. The great God asks her to describe the duties of women.

"The duties of woman are created in the rites of wedding, when in the presence of the nuptial fires she becomes the associate of her lord for the performance of all righteous deeds. She should be beautiful and gentle, considering her husband as her god, and serving him as such in fortune and misfortune, health and sickness, obedient even if commanded to unrighteous deeds or acts that may lead to her own destruction. She should rise early, serving the gods, always keeping her house clean, tending to the domestic sacred fire, eating only after the needs of the gods and guests and servants have been satisfied, devoted to her father and mother, and the father and the mother of her husband. Devotion to her lord is woman's honor, it is her eternal heaven; and O Mahesvara," she adds with a most touching cry, "I desire not paradise itself if thou are not satisfied with me!"

From the Laws of Manu we take the following: "Though destitute of virtue, or seeking pleasure elsewhere,

or devoid of good qualities, a husband must be constantly worshiped as a god by a faithful wife . . . If a wife obey her husband, she will for that reason alone be exalted in heaven."

"The production of children, the nurture of those born, and the daily life of men, of these matters the woman is visibly the cause."

"She who controlling her thoughts, speech and acts, violates not her duty to her lord, dwells with him after death in heaven, and in this world is called by the virtuous a faithful wife."

The wife is a cog in the wheel, and an unhappy cog at best, until she bears a son for her lord. It is the son who can save the father's soul from hell; and not only the welfare of his father, but that of his family and his ancestors is dependent upon him who is alone eligible to perform a simple ceremony,—an offering of rice and water.

The bride is taken to the home of her husband. Three generations are frequently found in one house, and as the family increases, more room is added. The oldest male is the head of the house, and the head-mother holds the reins of household economy. Here, too, we may find extremes,—hopelessness, fear, suffering, jealousy, back-biting, nagging, —poise, dignity, sympathy, hospitality, loyalty, service, and a sense of responsibility for fellow members of the family. Not all are dissatisfied and unhappy with their lot.

No two books have aroused more attention and greater indignation on both sides of the sea than "Mother India" and "Slaves of the Gods," by Katherine Mayo. True? Yes, all too true among some classes, but not of all. Such conditions do exist and one looks on horrified, while Indian reformers are fighting with might and main to emancipate the 60,000,000 girls of India under fifteen years of age.

Men have filled the ranks of India's reformers for long years past. Since about fifteen years ago the women have taken their places in the struggle for reform and uplift. For the story of one of the first women leaders we are taken back to a summer night in 1873.

"A young man of thirty-two had buried his face in his hands, his soul was bent with remorse and grief, as he sat in the little, dark room of his Poona home. He had been one of a small group of young, enthusiastic social reformers who had pledged themselves to remain unmarried rather than marry a child. A month before he had lost his wife, and now, in spite of protest, he had been married again to a little girl of ten. How could he face his friends? How could he again be happy when, contrary to his own conscience, he had done a thing which could never be undone. In the zanana (women's quarters) with a mother-in-law and sister-in-law seen for the first time that evening, slept the little Brahman bride, Ramabai Ranade.

"With great care and patience the husband taught his little girl wife. It was arranged for a missionary to come and teach her English. At nineteen she came under the powerful influence of Pandita Ramabai. Thus through this fellowship, and the guidance of her husband, Ramabai Ranade's mind developed and matured.

"In 1909, Mrs. Ranade organized the Poona Seva Sadan, or Home of Service, in which women are trained to serve those in need. This Society has grown to be the first organization of its kind in India."

(Quoted in "Building With India," page 89.)

We may glean some idea of the aims and purposes of women's organizations from notes on the All India Women's Conference held in Bombay University, January 20-24, 1930. Thirty-two different constituencies were repre-

sented from all parts of India. The hall was packed to the doors with waiting, expectant followers of a great cause. What was this cause? We judge from the resolutions which were passed that it concerned girls. Girls should have education; primary education should be compulsory for them as well as for boys; more girls' high schools should be opened. There was a demand for better housing conditions for students, clean drinking water, adequate playgrounds, and more efficient supervision. Marriages of old men to minor girls should be forbidden by law, and marriage should not be compulsory, but girls should be encouraged to choose careers. Women's rights of inheritance, the purdah system, and welfare work among women and children in factories were some of the matters brought before that body of women and passed upon.

A census of girl wives and widows under twenty years of age reveals something of the problem that the reformers face.

"The 1921 census," writes the Rev. M. P. Davis, "reported as follows: More than 15,000 widows and 218,000 married girls under 5 years of age. Over 102,000 widows and 2,000,000 married girls 5 to 10 years of age. Over 279,000 widows and 6,330,000 married girls 10 to 15 years old. Over 500,000 widows and 9,635,000 married girls 15 to 20 years old."

According to Indian reformers orthodox Hindus and Mohammedans, and a Government that has promised to remain neutral where religious customs are concerned, have retarded the passing of bills for the uplift of India's girls. When the Age of Consent Bill for the protection of girls under thirteen years of age, was defeated in March, 1925, Dr. S. K. Datta, the Indian Christian representative in the Legislative Assembly, stated:

"I speak as a Christian: to me the most terrible thing was that the downfall of the Bill was brought about by the combination of European Christian members of the Government with orthodoxy against the reform."

(Quoted in "The Christian Task in India," page 167.)

Not easily silenced, the leaders took up the struggle anew, and as one has said, "Resolved, as many of these men (Indians) are, that social injustice must be ended even at the cost of social disruption, they are paying a price inside their own circle of which Westerners cannot dream. They are in deed and truth 'carrying a cross,' and to such heroic souls we have a most solemn duty."

In June, 1928, an "Age of Consent" committee composed of leading Hindus and Mohammedans was appointed by Government to investigate and gather facts on which to base the proposed legislation. They labored twelve months, incurring an expense of $100,000.00, and produced such appalling figures that one of their leaders, Mr. Sarda, sponsored a bill that raised the age of consent to the completion of the 14th year of girls, and the 18th year of boys. The opponents were many among the men. "Seldom did one find women, especially those who could find a way of voicing their sentiments, opposing it. In unmistakable language they expressed themselves in favor of raising the age limit. Many even advocated sixteen. One Indian lady secured the signature of 10,000 women favoring fourteen as the minimum age." **(M. P. Davis.)**

The Bill was introduced to the Legislative Assembly by Mr. Sarda. The discussions brought out some bitter arguments and proposed amendments that were defeated. The reformers look upon child marriage as a social evil. "Pandit Motilal Nehru," writes the Rev. Th. Seybold, "expressed this feeling very strongly when he said: 'We are

today on trial before the civilized nations of the world, and the measure of the Assembly's support to the Sarda Bill will be the measure of our fitness to rank among those nations. The custom of early marriage is doubtless a curse and must be completely abolished at all cost, the supposed sanction of religion notwithstanding.' After that the opposition had no chance, and the Bill became a law April 1, 1930."

The month of March, 1930, witnessed a constant stream of weddings as orthodox Hindu parents rushed their little daughters to the marriage altars. Others claim that they will pay the fine rather than submit to a law that they consider to be an infringement on their religious liberty.

It is hoped that Indian leaders will, with renewed vigor, educate their people to the benefits of a good law, and the patriotism of law observance.

II. Chhattisgarh

The Central Provinces of India are divided into four major divisions, — Nagpur, Jabbalpur, Narbadda, and Chhattisgarh; the latter is divided into three Districts,— Raipur, Bilaspur, and Drug; and includes fourteen feudatory states, six of which are of special interest to the Evangelical Synod, — Sakti, Raigarh, Sarangarh, Kawardha, Khariar, and Udaipur.

Chhattisgarh is partially surrounded by a hill system which gives it the shape of a horseshoe, with the opening towards the east. Within this enclosure lies an elevated plateau with about 4,000,000 people. Her surface is drained by the Mahanadi River and its tributaries,—the Seonath, Arpa, Hasdo, Mand, and Jonk.

Like all India, Chhattisgarh has three seasons,—the cold season from October 15 to February 15; the hot season from February 15 to June 15; the rainy season from June 15 to October 15, approximately.

The cold season is the pleasantest time of the year as well as the busiest. The sky is usually clear. The thermometer ranges from 60 to 95 degrees in the shade during the day, and the nights are cold. During these months the missionary tours his territory; the contractors are busy with building; and the farmers are harvesting their crops. Garden vegetables and flowers are at their best, though as early as December, they need to be watered to keep them alive.

The hot season is characterized by a soaring thermometer that rises to 117 degrees in the shade, stagnant pools, a parched earth, and scorching winds that arise, usually at noon and last for several hours, carrying clouds of dust across the plains that choke both man and beast. The for-

eigner who dares not dispense with his "topee" during the cold season cannot expose himself to the sun's rays without danger. Even the Indian deserts the streets and highways, seeking the shelter of his hut or the friendly shade of a tree beside the village tank.

The rainy season announces its approach long before the first gentle showers begin to fall. In May the great black clouds begin to roll up in the west, and pass by without giving forth any moisture. The Indian watches eagerly for the first signs of rain, for well he knows that famine is averted by the periodical downpours. Not until the middle of June do the clouds give forth refreshing showers that increase in strength as the season advances.

The average rainfall is forty-eight inches in four months. Rivers are swollen, floods occur, reptile and insect life revives; and fevers, dysentery, cholera, and smallpox take their toll among the poor, half starved people. Nevertheless the rains that carry death to a comparative few, carry life to the masses; without the rains there would be no rice, and without the rice, there would be no food. Planting is done in the beginning of the season; weeding and cultivating takes place in August and September, and harvesting is begun in October and lasts until the end of the year.

The people of Chhattisgarh are chiefly Hindus, Chamars, Gonds, Kawars, Koltas, and some Mohammedans. However, the typical people of Chhattisgarh are a servile class as can be seen from a Chhattisgarhi rhyme:

"Pahile lat piche bat
Eisi chatti chhattisgarhi jat."

Translated,

"First a kick, and then a word
That is what makes the Chhattisgarhi act."

The principal languages spoken are Hindi; Chhattisgarhi, Uriya and Oraon.

The Brahmans claim to have been settled in Chhattisgarh for fifty generations; and though they are few in number, they hold a large proportion of the villages, and are the land and legal agents, priests, village astrologers and mendicants.

The Chamars are quite numerous (17% of the entire population). Some own villages, but the majority are peasants with a reputation for idleness and slovenliness. Their marriage customs tolerate the marriage of both infants and adults. Widows may re-marry and divorce is permitted. The Chamars are looked down upon and are often abused by the Hindus, due to the fact that originally they were workers in leather, an occupation that is especially abhorrent to the Hindu. Reformers have arisen from among their number for the uplifting of their caste and the elimination of objectionable customs,—such as feeding on carrion, and handling of hides and bones. But these customs still persist.

The Gonds belong to a tribe of aborigines, and speak the Chhattisgarhi, though many of the hill tribes speak their own dialect. Adult marriages are the rule. It is said that women hold a strong position, for if a man turns his wife out for misbehaviour, he is unable to induce another woman to share his lot; however, the wife has a reputation for faithfulness to her husband. Many of the Gonds are backward and primitive, especially in the hill country, but even there they have been found to be intelligent, hard working cultivators. A large number are worshipers of Kabir, hence are called Kabirpanthis.

The Kawars are considered by the Hindus to be on the level with the Gonds. Their girls usually marry at a

comparatively late age. Contrary to the Hindu rule, the boy's father seeks a mate for his son. The girl's father would consider it degrading to try and find a husband for his daughter. The Kawar says, "Shall my daughter leap over the wall to find a husband?"

(Quoted from the Bilaspur District Gazetteer, page 87.)

The Kawar speaks a corrupt form of the Chhattisgarhi dialect and he is noted for his sluggishness in making decisions. There is a saying:

"The Ganda's (aboriginal tribe) panchayat (caste committee) always ends in a quarrel.
The Gond's panchayat cares only for the feast;
The Kawar's panchayat 'takes a year to arrive at a decision.' But when the Kawars have decided they act with vigor." (Bilaspur District Gazetteer, page 89.)

The Koltas are said to have sprung from the Kol family, and are classed as high caste Hindus. They are found in Sarangarh State, and speak the Uriya language.

Their religion had varied according to that of the varying rulers of early days, until Hinduism took a firm hold and became the most prevalent system of belief, although Mohammedanism and Jainism also are present. Among the lower classes the religions of Kabiri and Satnami are represented.

The Kabirpanthis are followers of Kabir, a reformer of the Reformation period. His purpose was to cleanse Hinduism of its coarse and offensive idol worship. Ghasidas, the leader of the Satnami sect, was a reformer who appeared about 1820, and who had no doubt imbibed some of the teachings of Kabir. It would also appear that he had come in contact with Christianity.

The Rev. H. H. Lohans states, "Ghasidas' teaching may be summed up as follows: There is but one invisible God,

Missionaries crossing to Mela Island, Chandkuri
On the way to Mela

Left—Leper clinic, Bisrampur, 1929. Right—Mathilda Kaelber Memorial School

Left—Washing, bathing, and taking home the day's water supply, 1929. Right—Carpentry and masonry boys of Bisrampur orphanage at work on women teachers' home, Bisrampur

Creator of the universe. Idolatry is sinful. All men are brethren. The distinctions made on account of race, color, and caste are all wrong. God's name has not been revealed. Men should therefore not apply any name to Him, but worship Him as *Satya Nam*—the True Name. Ghasidas preached this religion in Chhattisgarh, proclaiming himself the forerunner of a white man, a great teacher, who would come in his own time and reveal to them the true name of God.

"It is astonishing that upon such a splendid religious foundation an ethical structure should have been reared that is fairly reeking with iniquity and vileness. Some of their practices and habits are so vicious and filthy that they are beyond description."

Mr. Lohans goes on to say that it is probable these vile practices were introduced by Ghasidas' successors; for the Satnami gurus (teachers) have not attempted to elevate their followers morally or intellectually. The majority of Ghasidas' followers are from the Chamars who belong to the Sudra caste; and having accepted the Satnami religion they became Pariahs (outcasts) and not only are they denied the privileges of their former caste, but are the objects of hatred, suspicion and oppression.

"Oppressed and abhorred by everybody, it is but small wonder that such inherent traits of Hindu character as deceitfulness, untruthfulness, and sexual vice should be especially developed among the Satnamis; generally speaking it must be admitted that they, as a class, rank lower in morals than any other section of the Hindu community."

(Rev. Lohans, "The Evangelical Mission in Chhattisgarh.")

Whether or not these religious leaders, Kabir and Ghasidas, had come in contact with Christianity of their times,

so much is known that a representative of the Christian College at Alexandria, before the close of the second century, found Christians on the coast of Malabar who were in possession of a Hebrew Gospel of St. Matthew. It is also known that a Bishop of India was present at the Council at Nicæa, A. D. 325. Syrian missionaries of the Nestorian faith who propagated the Gospel in India in the sixth century, report having seen Christian churches on the Malabar coast and in Ceylon. Tradition has it that the Apostle Thomas introduced Christianity in India in the first century.

Two Germans, Bartholomew Ziegenbalg and Henry Plutschau, of Halle, were sent out by the King of Denmark in 1706, and may be regarded as the pioneers of the great missionary host who have gone to India from Europe and America.

(Facts gleaned from the Encyclopedia of Missions published by Funk and Wagnalls and Co.)

William Carey was sent to India in 1793 as the first British missionary. Adoniram Judson was the first American missionary sent to India in 1812. The Basel Mission was established in Malabar in 1834. The American Evangelical Mission of the Evangelical Synod of North America was established in Chhattisgarh in 1868, and is the stronghold of the Missions located in that part of the Central Provinces. Other Church bodies that are operating in Chhattisgarh are the Menonites, Methodists, Disciples, and Pentecostals.

American Evangelical Mission

III. Raipur

Raipur is the only *city* in which the Evangelical Synod of North America has established a mission station. The traveler arrives by train from Bombay, and finds a city of 40,000 inhabitants. It is the capital of Chhattisgarh, located in the Raipur District of the Chhattisgarh Division; the place of residence of the Commissioner and a force of government officials, many of whom are Indians.

The Mission Compounds lie about two miles from the railroad station, and are divided into four sections by means of walls and roads. On compound No. 1, we find the home of Dr. and Mrs. J. Gass, President of the American Evangelical Mission, the boys' boarding home, and servants' quarters. Compound No. 2, or the zenana compound, contains the ladies' bungalow, known as the Miller home because it was purchased with the money bequeathed by Mr. Miller of New York; Salem school for girls which was built by Salem Church, Rochester, New York; a new girls' school called "The Peter's Memorial Building," which was the gift from Miss Meta Peters of St. Louis; the girls' boarding home which is being rebuilt by a gift from Mrs. Ida Pauley, St. Louis; teachers' quarters; houses for Bible-women, and the Koehring Home for women, a gift from Mrs. Frigge and sisters in memory of their father, Mr. Koehring. Compound No. 3 is frequently referred to as the "old compound," because it was established first, and contains the old mission house, the old church, that is now used for the catechists' schools; the new church, erected by the Federated Young People's Societies of the Evangelical Synod; a primary school for boys, and quarters for the

students of the theological school. Compound No. 4 contains the "tin bungalow," which is used for new missionaries, conventions, conferences, and as a guest house.

St. Paul's High School is located in the city a short distance from the compounds; connected with it are the head master's house and hostel buildings. Adjoining the bazar, in the center of the city, a new lecture hall has been erected for public meetings. A school for high caste girls is conducted in a section of the city called Tatyapara.

A history covering almost sixty years would tell us how this splendid piece of missionary enterprise has reached its present state of development. Into its growth went much prayerful planning; patient, sacrificial labor; endurance to overcome obstacles and disappointments; alertness on the part of the missionaries to grasp new and unexpected opportunities, and loyalty and sacrifice on the part of the Home Church.

It was at Raipur that the Rev. Oscar Lohr, our pioneer missionary to Chhattisgarh, first stopped. After eight months he moved to Bisrampur, to get into the heart of the Chamar population, to whom he felt himself divinely directed. During the last three decades the emphasis upon the work among the Chamars has shifted to include the entire population of Chhattisgarh. In this he was helped by a Christian official, Col. Balmain, who put his influence and money gifts at Lohr's disposal in the purchase of the Bisrampur property,—some 1900 acres.

Two years later, in 1870, the Rev. John Frank was sent to assist Rev. Lohr, and after a few months he opened up work in Raipur. He purchased a house which an English engineer had built for himself, but who had left the city. Since Mr. Frank had acted in this matter without direct orders from the Board, he expressed his willingness to

advance the purchase money—1200 rupees (one rupee was valued at fifty cents at that time) and make the necessary alterations at his own risk. Should the Board decide to buy the property he would gladly transfer the title, as he was only bent on gaining a foothold for the work.

Both Rev. and Mrs. Frank had very definite ideas of missionary methods, having witnessed the successful work of the Scottish Mission at Nagpur. Their purpose, first of all, was to train the young. Mr. Frank built a school house for boys and Mrs. Frank was planning a school for girls. Toward the close of 1871, Mrs. Frank was stricken with fever, and by February, 1872, the sad truth was forced upon them that she could not continue to live in the climate. In a letter to the Board, after summing up his wife's condition, the advice of doctors, Englishmen, and missionaries, he wrote:

"There remains nothing else to do but to leave. And that is a cup full of bitterness to me. I see no other way open. My school has grown to an enrolment of eighty; within a short while I would assuredly have had 100 and more. My boys can't get into their heads that I actually must go. Even the villagers of the little place where I used to preach, think I am only leaving temporarily, and inquire when I intend to return."

"As evidence of his undiminished devotion to the Lord's cause, and the work at Raipur, he had, on his departure and with the full consent of his wife, presented the Society with a quit-claim deed to the entire mission property, including furniture, two ox carts, a team of oxen, and other smaller belongings, amounting to an outlay of $1,400.00."

(Historical Series No. 2.)

The work in Raipur lay idle for eight years. In the fall of 1879, the Rev. and Mrs. Andrew Stoll answered the

call for workers to India. They came from a six years' pastorate of the Fifth Reformed Church of Philadelphia. Mr. Stoll had served a term in connection with the Basel Mission Society; thus it was not difficult for him to enter the work again.

After several months spent at Bisrampur, the new missionaries re-opened the work at Raipur. There was nothing left of the work of Mr. Frank except the house that he had given to the mission. Rev. Stoll wrote: "I was very glad to have a house; and I gathered the native Christians that were here, in a small congregation. Pandit (teacher) Gangaram with his family had come from Bisrampur; and with three other families we had Sunday school services and prayer meetings every evening on the veranda of the bungalow. Every day I went with Pandit Gangaram to the surrounding villages to preach; and very soon we opened a school for Eurasians (children of European fathers and Indian mothers) and native Christian children. For that purpose we built a room on the south side of the bungalow where we also had our services and evening prayer meetings."

As the need arose and funds permitted, other buildings were erected; the first was a church to the south side of the bungalow, that served also as a school. The first baptism recorded is that of Ramnath, a Brahmin, in 1882. Ramnath became first assistant as teacher, and then a catechist.

In 1884, the field of the "German Evangelical Mission Society in the United States" was taken over by the newly organized Board of the German Evangelical Synod of North America. The first missionaries to be sent out under the new organization were the Rev. Th. Tanner and Rev. J. Jost. The latter was sent to Bisrampur, but the former

remained in Raipur to relieve Mr. Stoll for further evangelistic work and the establishing of another mission station, that of Baitalpur. Although Mr. Tanner was able to do some building work,—he took down the chapel and erected a larger one,—both he and the members of his family became subject to fevers and other ailments, to such an extent that direction of missionary work had to be sorely neglected. He was compelled to leave the country after three and one half years of vain efforts to gain the upper hand over the ravages of the climate.* In 1888, Mr. Stoll returned to his old station to make a third beginning, where he remained until his death in 1919, having served nearly forty years without a home furlough. But he spent some weaks each hot season in the mountains.

Rev. J. Gass was called to India in 1893. After spending some time at Bisrampur in language study, he was transferred to Raipur to relieve Mr. Stoll of school work. Two years later he was joined by Mrs. Gass, who soon took charge of the boys' boarding home on the then "new compound" and who has continued to serve in that capacity ever since.

In 1897, and again in 1900, disastrous famines swept the country, and the missionaries were kept busy providing for famine sufferers by means of gifts from the homeland and aid from Government. Many of the natives wanted to become Christians and were baptized. Since a large number of them were from scattered villages, it gave opportunity to open several out-stations. According to a ruling of the Board, an out-station could not be opened until there were some Christians in that village. Rev. Stoll

---

* Tanner's book "Indien" still has great value for the students of our mission field. Eden Publishing House, 25 cents.

gave a brief summary of the work at Raipur in 1918, and of this period he wrote:

"I was very glad to be enabled to have so many out-stations, because I believe that evangelistic work can only be carried on properly if Indian preachers are placed in different villages from which they can visit the surrounding country in such a way that the whole district become evangelized."

Of the ten or more out-stations established during the famine years, Jora, five miles from Raipur, is one of the largest. The village owner was a Chamar, as were most of the inhaibtants of the village. His secretary and manager, Saradhu by name, led a deputation which visited Dr. Gass and invited him to come and preach to his people. He had bought a Bible from a colporteur in former days, had often read it, and wished to become a Christian; and he knew others would follow. Dr. Gass made a visit, and the whole village, including the village owner, came to hear him. Only two people in the whole group could read, and their religious sense was of a very low order. Of the meeting Dr. Gass wrote:

"The missionary in his teaching must find the point of contact, otherwise he can accomplish nothing. It was, therefore, necessary for me to show the inquirers of Jora, that after we had examined their religion we found it entirely inadequate to win for them "mukti", or salvation. You have to talk to these people in such a way that even when you are making very harsh criticism, you still love them deeply. I began with the Ten Commandments. My catechist, Ramnath, had been instructed by me to drill them in the commandments until they knew them. The aim was to enable me to explain these old "Ten Words" in a better way. They grip vital matters of their everyday

life in such a manner that they have to say, 'Yes, this is sin, I know, we have done this and are still doing it.' The commandments are the best mirrors of the soul, and the best sermon series to awaken consciousness of sin. After the commandents I teach them about salvation through the cross of Christ.

"After giving instruction for about six months, I issued the order for all who wanted to be baptized to cut off their hair lock dedicated to the gods. Saradhu suddenly turned against me; and he, with the village owner, did all in their power to turn the villagers against Christianity. They succeeded in many cases, but about eighty people came to me and said that they were ready for baptism. The village owner was very angry when he heard this. Soon after he became sick, and in spite of all the sorcerers could do, he died. Saradhu also became an enemy of Christianity. He, the young village owner, and a rich farmer made some of my Christians to backslide. The cholera epidemic spread, and these three were all buried within a week."

After thirty years, Jora ranks among the first of Raipur's out-stations. In 1905, a school was established for boys, out of which have come catechists and teachers for other schools.

The Congregation of Raipur has been housed in three successive buildings, each larger and more substantial than the other. The present church edifice was a combined Indian-American gift. The Federated Young People's Societies of the Synod gave $2,000.00 towards its cost. Rev. Stoll solicited gifts from Indians and met with a response to the amount of $500. An Indian non-Christian contractor erected the building,—35x75 feet, at a cost of 7,000 Rs., a thousand lower than the first estimate. The cornerstone was laid August 18, 1903, and bears the inscription,

"St. Paul's Church. Jesus Christ, the Corner-Stone." The dedication took place February 22, 1904.

The Raipur missionaries have, to some extent, reached the goal of missionary endeavor,—to establish a self-supporting, self-governing, self-propagating church. January 20, 1929, the Rev. N. N. Shah was installed as pastor of St. Paul's Church. Pastor Shah's parish of about seventy families, extends over six square miles. The longest distance from the city is three and one half miles. His home is situated on the main road in the heart of the city. His duties are much the same as those of any pastor, with the addition of bazar preaching. In bazar work (street preaching in the market place) he is assisted by catechists and students from the Theological Seminary. Meetings in the bazar are held in the evening, and are attended by both Hindus and Mohammedans who have come to buy provisions. "Some of them," says Pastor Shah, "come forward to ask certain questions regarding our Lord, not with an aim of opposition, but with the desire to have some knowledge and to remove some doubts which arise during the sermon. This is a good stimulant to the students as well as to the catechists, as it helps them to answer questions, and to sow the seed of the gospel in the mind of the public in general when they are sent to preach the gospel far and wide among the people in the rural areas."

The total membership of St. Paul's in 1929 was 330, of whom 193 were communicant members. There were thirteen confirmation scholars and two catechumens. The Sunday school had an enrollment of 346.

Zenana work, or work among women, was started by Mrs. Gass in 1900. This branch of the work consists of visiting Hindu and Mohammedan women of high caste, who are confined to their homes or zenenas (seclusion) ac-

cording to the custom of the land. Generally speaking, a Hindu girl of good caste should never be seen in public after she has completed her eleventh year. She is, therefore, beyond the reach of men missionaries, and the gospel of salvation can be brought to her only by women.

Lady missionaries began to arrive on the field soon after 1900; and in 1902, Mrs. Gass was able to turn the zenana work over to Miss Uffmann, who continued in it until her marriage to the Rev. O. Nussmann. In 1904, Miss Martha Graebe took over the work until her furlough was due. Then Miss Elise Kettler, who had joined the staff in 1909, took charge. In the meantime, 1908, Miss Adele Wobus had come to Mrs. Gass' assistance in the school work, especially among the girls. Miss W. K. Diefenthaler also joined the staff at Raipur, and assisted Miss Kettler from 1913 to 1917, when Miss Kettler went home on furlough. Miss Diefenthaler superintended the zenana work until her return to the U. S. in 1921. After her furlough Miss Kettler resumed her work among the women.

Raipur presents a unique field for this type of work. Nowhere else among the mission stations can so many women be reached in so short a time. And nowhere else can so many women of diverse circumstances be reached. As the work grew it was found necessary to train native helpers from among Christian women. A course of study was introduced for Bible-women, covering a period of four years, and each year there were examinations by a committee of missionaries appointed by the mission conference. Additional workers made it possible to carry the gospel message beyond the confines of the zenanas. In 1925 Miss Kettler wrote,"During the last three years my Bible-women and I have given on an average 1900 messages a year, and these messages are listened to by 10,000 people annually.

Some audiences consisted of a solitary woman in her humble mud hut, while others numbered over fifty.

"No special place is appointed for meetings; wherever a group of willing listeners is found, there the message is given. It may be on the road-side to a group of women carrying their wares to market; it may be in the rice field where people are working; it may be at the village tank where people are washing their clothes and filling their water pots, or at a large gathering where Indians are celebrating one of their numerous festivals. Perhaps we speak to a group of unkempt naked children, or at the village meeting place under a large tree, or in the 175 zenana homes which are visited regularly, not including the many other homes which we are invited to enter. We aim to fit the message to suit the audience, and whenever possible object lessons are used. After the message is given, Bible portions and tracts are offered for sale. The main object of our message is to acquaint the people with Jesus Christ, the only true, sinless Saviour the world has ever known."

Schools have kept pace with evangelism; from the schools have come members of the Sunday school and church; from the schools have come Indian teachers, catechists and preachers.

St. Paul's High School is the natural development of Christian teaching. Back in the early days the Indian fathers were hesitant about sending their boys to school, and the education of girls was unthinkable. Slowly, but very definitely, Christian teaching and preaching began to bear fruit. Fathers were forced to admit that their sons who had completed the course given in the primary and middle schools were more useful than the boy who had been withdrawn at the completion of the fourth year Primary,

of the less fortunate, those who had not been permitted to enter school.

A shcool for boys was opened by Rev. Stoll in 1880, He was encouraged when the enrollment reached thirty-four. In 1929, 347 boys of the primary and middle departments sat under the instruction of a fine staff of Indian teachers with the Rev. Theo. Seybold as the principal of the school.

Before the opening of St. Paul's High School, boys who completed the eight years' course in the primary and middle schools were forced to go home without further education. A few low caste boys entered the government high school but were not well received because of the caste system. The need of developing the middle school into a high school became very apparent as far back as 1907. Finally, the non-Christian fathers clamoured as loudly as did the missionaries for the opening of a high school until some of the leading citizens of Raipur personally visited Dr. Gass with such a request. The first class was opened in a small room on the mission compound in 1911 with nine pupils.

The home Board sanctioned the opening of a high department; and an initial gift of $2,000.00 was pledged at a convention in Buffalo, New York, by the New York District's Young People's League. Dr. Gass found a suitable site in the city about one mile from the mission compound. A handsome building was erected in 1913, consisting of four class-rooms, an office, and one small room to be used as library and faculty room combined. Also a hostel (a students' home) was built to accommodate about forty boys. The high school classes took possession of their new quarters the same year; and the missionaries were reinforced by the arrival of the Rev. Theo. Seybold.

Special effort was made to secure the right kind of teachers with which to build up the staff of both middle and high departments, since the success of a school rests largely with the staff. The splendid force of Indian teachers, some of whom came from other Missions while others are graduates from our own schools, has won the confidence of the boys until a fine reputation for St. Paul's High School has been built up.

In 1926, a new block of four class-rooms was erected, and the old middle school classes were moved from the Mission Compound to the High School compound. This was a wise move. The boys felt that they belonged to St. Paul's. It was natural now for them to wish to enter the High School instead of going to some other or to none. The teachers of the high department could be used in the middle department as well; thus the standard of instruction and scholarship was raised.

Besides the boys from the city, pupils from our other mission stations are sent to Raipur for English middle and high school work. The records of 1929 show an enrollment of 98 Christian boys and 330 non-Christian boys in both departments. These 428 students are divided into seven classes, comprising fourteen sections with eight class rooms. Two sections were placed in the hostel building and four classes were obliged to go back to the old Middle school on the Mission compound a mile away.

It was obvious that more room must be supplied by the erection of new buildings. The Raipur workers stated and re-stated the need to the home board. The Rev. Th. Seybold concludes a most stirring appeal by writing:

"The boys coming to us in increasing numbers and from all parts of this area are providing us with increased opportunities to lead them, and others through them, into fellow-

ship with Christ and God, and that at a time when the educated section of the country is seeking God as perhaps never before. What shall we tell them? Shall we prepare ourselves to serve them in an adquate way while we may, or not? We await your answer."

The answer was given, finally, by the Evangelical Women's Union which has cheerfully undertaken to finance this project of enlarging St. Paul's High School. Special additional gifts have been made from small amounts to $1000; that, in the aggregate, will be sufficient to erect the four class-rooms, a laboratory, and to enlarge the hostel and boarding home. (The hostel is a boarding home for Christian and non-Christian boys who attend the High School. This boarding home was originally only for Christian boys attending the Middle School; but for a number of years non-Christian boys are also glad to avail themselves of the privileges it offers. In view of the stringent caste rules the latter provide and prepare their own food.)

"When these additions are completed," writes Rev. Seybold, "we shall be in possession of an educational plant that will enable us to run our school efficiently, and really give the boys that which we promise."

The teachers on the staff are, of course, men; and of the very best that India can produce. Teachers' meetings are held during the school year, books are read and discussed. Three volumes of "The Teaching Technique of the Secondary School" were discussed in the past year, and a number of model lessons were given. Special gifts for school purposes have enabled Rev. Seybold to purchase some valuable additions to the school library, which are used by both teachers and students.

Whenever possible, masters are permitted to attend some college for further training. During 1929 a master of the

middle, and one of the high department attended the Government Training College at Jubbulpore.

The Theological Seminary was opened in 1898 by Dr. Gass, to give a three year course of preparation to Christian Indians for evangelistic work at the out-stations and in the villages. The students come from among the very best of the middle school graduates. There have been exceptions made by admitting especially bright young men from the new areas. The educational standard has been raised within the past two years, 1928-1930, to such an extent that it keeps the number of students down. The majority of the men engaged in the work as catechists are graduates from this school.

The old church on the mission compound, built by Rev. Tanner, is used for the theological classes, but a renovation is under way. Dr. Gass has been its principal since its founding and he has been assisted in the course of years by Rev. Stoll, Rev. Lohans, Rev. Gottlieb (an Indian), Rev. Armin F. Meyer, and Rev. Th. Seybold. The 1929 class consisted of fourteen young men,—two of whom were from Raipur, one from Bisrampur, one from Parsabhader, one from Mahasamund, three fro Raigarh, and six from Baitalpur. Three students finished their course, and were located in Khariar, Mahasamund, and Bisrampur.

Schools for girls were opened in the early history of the mission. A school on the compound was started by Mrs. Stoll and in 1904 she turned it over to Miss Uffmann who was succeeded by Miss Adele Wobus. The majority of the girls attending the compound school were daughters of Christians. A girls' boarding home was erected in connection with the school and Miss Wobus had charge of this also.

The zenana workers frequently found little high caste

Family of Samuel Kanswar, head catechist of Bisrampur, 1927

Boys' school in Bisrampur, 1927

Pastor Purti Rachel Bai, Bisrampur

Bhatapara Church, Bisrampur—dedicated July, 1929

Hindu and Mohammedan girls who had no opportunity to hear the gospel or to secure an education; to meet this need, a school was opened in a section in the heart of the city, called Tatyapara. Even though the girls are placed in seclusion at eleven years of age, these few years of schooling give opportunity for the implanting of Christian ideals and a knowledge of the saving power of Jesus, our Lord.

Miss Wobus had continuous charge of the compound and Tatyapara schools from 1908 to 1923, with the exception of two home furlough periods. During her absence the school work was carried on by Miss Lydia A. Kies, who had gone to India in 1921. Miss Dorothea Riechers entered the work one year later and assisted in the girls' boarding home and zenana work.

During the years of development, the girls' school on the mission compound made rapid strides forward. The first substantial building was erected in 1913, and was called Salem School, being a gift from Salem Church, Rochester, New York. To use the missionary's words: "With God's help the compound school grew into an English Middle School, and the number of children in the city school increased three-fold."

Miss Hedwig Schaeffer went to India in the fall of 1925; in 1927 she took over the superintendency of the girls' school and boarding home. There were 100 girls enrolled in the Tatyapara school and among the little Hindus and Mohammedans was one Christian.

The steady growth of the Middle School and the deterioration of the building made another larger school building a necessity. The final call for help was like an S. O. S., and Miss Meta Peters of St. Louis came to the rescue. The contractor began laying the foundation in 1929 and after repeated delays, because of the heavy rains, the walls began

to come up out of the ground by the close of that year. January 8, 1930, about 500 people, including the Government Inspector of Schools, gathered to witness the laying of the corner-stone. The stone, which bears the inscription, "Peters' Memorial Building, 1929," was laid by Miss Schaeffer, followed by Dr. Gass, Rev. Seybold, and Miss Kies. Into the stone were placed a copy of the Friedensbote, the Evangelical Herald, a history of the school, a picture of Miss Peters' parents and one of herself, and a number of Indian coins.

The group spirit of the girls is fostered by the "Girl Guides" for the older girls, and the "Blue Birds" for the juniors. These organizations correspond to the American Girl Scouts or Girl Reserves. The Indian uniform is the blue sari.

In May, 1929, Miss Schaeffer and two Indian teachers attended the annual conference of the Girl Guides at Ootacamund, in the hill country of South India. Of this conference the missionary writes:

"Here were gathered together 90 young women, 75 of whom were Indian Christians, though a few were Hindus and Mohammedans. They came from all over India, even Burma and Ceylon. We realized from how many places they came by the different languages they spoke. If not everybody had understood English, there would have been no medium of expression. This annual all-Indian conference is made possible by the Y. W. C. A. Since this one was especially designed to train leaders for local organizations many model meetings were held; the aim and the ideals of the movement were set forth, and many helpful suggestions were given the girls.

"Opportunities of this kind, that were undreamed of a generation ago, are constantly opening to Indian young

women, and surely everyone realizes that they are the direct fruit of the Christian teaching."

Out-stations have been established until they number 14, the largest of which are Jora and Khandwa. The catechist, under the guidance of the missionary, is the shepherd of the out-station church. The total membership of these congregations is 343. A catechist is placed at each station for congregational and Sunday school work. He also tours the villages, sometimes covering twenty miles daily by ox cart or on foot, preaching the gospel and selling tracts and Gospels.

The out-station church is more and more frequently being erected by the members of the congregation; and is made of mud walls, thatched roof, and earth floor. There are no benches, since the village Christians adhere to the custom of India and sit on the floor.

Five Primary schools have been opened, under a staff of sixteen teachers, with a total enrollment of 274 boys and 10 girls; of whom 216 are Hindus. The students who can qualify are sent to St. Paul's High School in Raipur for middle and high school work.

Evangelism is the crowning effort of the missionary enterprise. Every missionary is an evangelist,—whether it be in the church or the Sunday school; day schools or orphanages; in the bazar preaching or in discussion with the intellectuals; in the crowded city, or in the village; with the proud Brahmin or the untouchable; with the jewel be-decked lady of the zenana or the shorn, down-trodden widow. The purpose in every instance is Evangelism.

A city of 40,000 inhabitants affords abundant opportunity for this type of work which lies very close to the hearts of the Indian pastors Shah and Gottlieb as well as the missionaries. The new lecture hall in the heart of the

city offers a place for religious discussions attended by Hindus and Mohammedans. Under date of January 23, 1930, Rev. Gottlieb gives us an idea of some of the objections to Christianity raised by the Mohammedans.

"One day an inquirer came to me and asked me to explain 'Trinity'. He said, 'We believe the one-ness of God, so that Trinity is not only impossible but a blasphemy against God.'

"Another one wanted me to explain the Sonship of Christ and Atonement of sins. He argued, 'There can be no son without father and mother; and as God has no wife, to call Christ the Son of God is blasphemous.' He said, 'Christ was miraculously born by the virgin Mary. Therefore, He should be called the Son of Mary, and not Son of God.' He also added that he believed Christ to be one of the great prophets, and that the Gospel was given to Him by God; but to call Him Son of God was not right in his opinion.

"Regarding 'atonement of sins,' he said,—'In ordinary court a man is not taken and punished for the fault of the other. How then, will the just God accept Christ to be the atonement for the sins of all men?' In his opinion through creed, repentance, fasting, prayer, alms, pilgrimages, intercession by the prophet of the times, and by other acts a man can get salvation.

"There is, however, a sect among Mohammedans, called Bohras, who believe in the atonement of sins. But they say that Ali's son Husain died for their sins.

"The bitterest enemies of Christianity are the followers of Mirza Gulam Ahmad of Kadian (Panjab). Mohammedans believe that Christ will come again from heaven, settle down at Mekka, kill Dajjal (anti-Christ) and establish true Islam on earth. Gulam Ahmad claimed that he was

the same Christ. He wrote many books in which he said that he knew Christ best, because he himself was Christ, and to call him (Christ) incarnation of God, Son of God, Saviour, and etc., is deceiving and misleading. His followers say that they have sent many missionaries to Europe and America, and Islam is spreading by leaps and bounds in those countries."

Rev. Gottlieb also tells us that India has produced many good Christian writers who have given complete answers to all objections. Unfortunately the replies are written in the Urdu language, and are of no help to those who know Hindi only. Rev. Gottlieb dictates notes from these books to his theological students.

If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

IV. Bisrampur—Parsabhader

Bisrampur and Parsabhader are in the Raipur District. They have much in common even though they are so extremely different. The former is waste land turned into a Christian village with hundreds of acres of adjacent forest. The latter is a non-Christian village less than two miles from the county seat, the town of Baloda Bazar. The former is a "colonization project"; the latter is a "Christianization project."

Both villages are owned by the Mission, and both are surrounded by fields on which the Indian may provide the sustenance for himself and his family. Connected with both are mission farms. There is more regularity in the plan of the Bisrampur village, but the style of house is the same in both. Neither Rev. Lohr in Bisrampur or Rev. A. Hagenstein in Parsabhader believed in attempting to change the habits of the people as regards their home, clothing, and food. There are the one-room mud huts with the thatched roof. Within you may find a receptacle made of clay and twigs for the storage of grain; a bedstead which serves also as table and seating place; a clay fireplace around which are placed the brass or earthen water pots. On the walls are plates and smaller vessels, and a sickle is always in evidence because it is at the same time the kitchen knife and the surgical instrument. A bamboo stick may be suspended from the rafters by strings, on which are hung a few pieces of cotton cloth used for clothing; or extra pieces of clothing may be stored in a box that is placed to one side against the wall. Of vegetation, Mrs. Meyer wrote in 1927, "I had occasion to walk through the village today and it looks like a veritable garden. Every house roof is covered with a vine of a kind of pumpkin, on which there is already large fruit. The fences,

trees, and the yards are also covered with vegetables of one kind or another."

Such is an Indian village in the rainy season.

Mission farms are conducted as a part of the educational system, and also for the purpose of supplying the mission dependents with food. Ninety percent of India's population is engaged in agriculture. Mr. Higgenbottom, the superintendent of the Presbyterian Agricultural College at Allahabad, says, "The only way to establish a self-supporting church in India is to improve the condition of the farmer. At present he is too poor." That is just what we are trying to do at Bisrampur and Parsabhader.

The farm at Bisrampur is under the direction of a graduate of the Allahabad Agricultural College, and who also teaches agriculture in the Industrial School. At Parsabhader the missionary has complete charge. The principal crops on both farms are rice and wheat. Much of the work is done by hand, and at the time of weeding and harvesting all available persons, including the orphans, help in the fields part of the day. The children are paid a small amount for their services; this supplies them with some spending money, out of which they make their church contributions.

I. Bisrampur

Bisrampur, the oldest of the mission stations, may be reached by auto from Raipur; or, by train from Raipur to Bhatapara, and then by auto twelve miles to the west. In 1868, the Rev. Oscar Lohr and his family, consisting of Mrs. Lohr and three children, left Raipur and wended their way by ox-cart thirty-seven miles north. Whither bound? To a tract of jungle land comprising 1600 acres, on the main road between Raipur and Bilaspur, the second largest city in Chhattisgarh.

History.—This tract of land was secured through the advice of Col. Balmain, who also contributed a gift of 1000 Rs. toward the purchase price. He was a Christian Scotchman, Deputy Commissioner of the Raipur District, and burdened with the spiritual destitution of the Chamars, that of the Satnami sect in particular.

The first work to be done by the pioneer missionary was to pitch a tent in which to live, and dig a well. Later a more substantial mission house was erected, and other buildings were constructed as the needs required. All buildings were placed in harmony with the plan of a well arranged mission compound, which Rev. Lohr had preconceived. Three hundred acres were added to the property by the purchase of Ganeshpur, a non-Christian village adjoining. When it became known that the village had been bought by the mission, some of the villagers moved away.

During the time of building, evangelistic work was not neglected. Services were held with the Indian workmen as they gathered on the veranda of an unfinished building, or under a tree. A school was organized attended by from 25-40 boys who were to become teachers and catechists in the neighboring villages.

A part of the 1600 acres of jungle was granted to Indian Christians, where each man might till a piece of land and thereby become self-supporting; hence, Bisrampur developed into a "colonization project" with the missionary as malguzar, or village owner. To the missionary the villager must come to pay a small amount for taxes, to have the disputes with his neighbor settled, and for advice in the common affairs of his life. Rev. O. Lohr was assisted by Mrs. Lohr and their two sons, Carl and Julius. The latter, especially, shared extensively in his father's missionary activities, besides occupying the post of British magistrate.

Mrs. Julius Lohr ably assisted her husband in the work among the women and children.

Many of the new missionaries sent to India have gone first to Bisrampur for language study. Among them have been Rev. J. Frank, 1870; Rev. A. Stoll, 1879; Rev. J. Jost, 1885; Rev. A. Hagenstein, 1890; Rev. K. W. Nottrott, 1892; Rev. J. Gass, 1893; Mrs. Helen Enslin Suger and Miss Kathrine Bruckner, 1911; Rev. J. Koenig, 1912; Rev. M. P. Albrecht and Rev. A. F. Meyer, 1921, and Rev. P. H. Konrad, 1922. After periods of study each missionary passed on to other stations.

From 1886-1905 Rev. O. Lohr was assisted by his younger son, the Rev. Julius Lohr. In the intervening years our missionary had buried his beloved wife and his oldest son; the latter was killed by a tiger. In 1904 Julius Lohr followed his mother and brother, and soon after, Rev. Lohr, who was fast failing in health and strength, went to live with his adopted daughter in Kawardha State, where he died, May 31, 1907.

The Rev. K. W. Nottrott and Mrs. Nottrott returned from their home furlough in 1905 and were immediately placed in charge of Bisrampur. Rev. Nottrott continued his work there until 1914. During that time he inaugurated several new features of missionary work; he was interested along the lines of industrial missions and put forth great effort to improve the condition of the people in that respect. An industrial school was founded in 1909 where boys could learn carpentry, stone-cutting and farming. Mrs. Nottrott turned her attention to the school and boarding home for girls, visited the women in their homes, and taught them to read the Bible as well as sewing and fancy work. She organized Y. W. C. A. work, and laid

the foundation for more extensive work among the women and girls of the Bisrampur area.

In 1911, they were joined by Mrs. Helen Enslin Suger and Miss Katherine Bruckner. After the usual time devoted to language study, Mrs. Suger took charge of the work among women and Miss Bruckner of the girls' school. In October, 1912, Miss Bruckner became Mrs. Fred A. Goetsch, and joined her husband in Mahasamund. The Rev. F. A. Goetsch had joined the Indian workers in 1909; after a period of language study he had been placed in charge of Mahasamund.

Rev. and Mrs. Nottrott returned to the U. S. in 1914, and early in that year Rev. and Mrs. Goetsch were placed in charge of Bisrampur. Rev. Lohans wrote in 1920: "Under their administration definite progress along spiritual lines has been made among the native Christians and much of the seed sown by his predecessors has come to fruition. The congregation is pressing toward the goal of self-support, and a certain independence in management.

"In 1919 Mr. and Mrs. Goetsch were granted home leave after ten years of intense self-sacrificing labor, and the station was put in charge of the Rev. and Mrs. Martin P. Davis who had come to India (for the second time) in 1918."

Upon the return of the Rev. and Mrs. Goetsch they resumed their work at Bisrampur and Rev. and Mrs. Davis were transferred to Parsabhader. The year 1922 brought other new workers in the persons of the Rev. and Mrs. P. H. Konrad. Mr. Konrad took over the superintendency of the mission farm, where he remained until his home furlough in 1927. The same year Mr. and Mrs. Goetsch came to America on their second furlough. The Rev. and Mrs. Th. Twente, who had come to India in 1913, were sent

from Baitalpur to take charge of the district and village work; and the Rev. and Mrs. J. C. Koenig, who had been in India since 1912, were transferred from Sakti to Bisrampur to take charge of school work.

Rev. F. A. Goetsch has been detained in the homeland, having accepted the office of Associate Secretary to the Board of Foreign Missions. Both he and Mrs. Goetsch have become widely known throughout the Synod.

What is Bisrampur today?

The Mission Compound is a monument to the faithful service on the part of missionaries and the super-faithfulness of our Lord and Master. Here are two mission houses, the church, a new girls' school, a girls' orphanage, a boys' school, dispensary, Indian doctor's quarters, head catechists' quarters, and numerous out-buildings. A half mile away are the houses for six teachers and the boys' orphanage.

The congregation is housed in Immanuel Church. If you will turn back the pages of history, you will read something like this: "In 1873, the Rev. Oscar Lohr erected a church of stone with a grass roof." As a memorial to our pioneer missionary's labors, this church still stands after fifty-seven years, with slight changes that have been wrought by several renovations. Immanuel Church was the first Mission Church in the whole Chhattisgarh area; the first established church of the American Evangelical Mission in India; and the first of her churches to become self-supporting, self-governing, and self-propagating. Would that we might follow her development through the years and witness in more detail the activities of such men as the Lohrs, Nottrott, Goetsch, Davis, Twente and Koenig. One sowed and another reaped,—the process has been repeated for sixty-two years.

Through the combined efforts of missionaries, catechists, Indian preachers, Bible-women, and teachers, about 3400 individuals have been baptized. About 1100 of these are on Immanuel's church-roll. Some one asked, "Where are the other 2300?" First of all we must remember that the average life of the Indian is twenty-eight years; consequently, we surmise that covering a period of sixty-two years, some have died. Others we know have gone to other mission stations, industrial centers, and large cities. Many have been trained as teachers, preachers, and Bible-women, and are serving the mission elsewhere. Others have been ex-communicated because of violating the laws of the Church and Christian ethics. One of our missionaries makes this statement:

"Our India Christian people are under a very serious handicap. They are surrounded on all sides by a heathen influence. The morality of the people they meet with is a heathen one, and their habits are heathen. If to this is added the fact that our people have inherited these same tendencies from many generations of ancestors, it is seen how great a handicap they must overcome. A constant warfare must be waged against the tendency toward untruthfulness and dishonesty. In this warfare they have not the moral backing of public opinion. In this respect the work among the children appears most hopeful of success. It is a great joy to see certain ones gain the victory over these inherited tendencies."

October 3, 1926, was a memorable day in the history of the church. A new era was entered upon because of the installation of the Rev. John Purti as her Indian pastor. The church must now assume the full responsibility of self-support. The parish extends over a radius of three miles including the village of Ganeshpur. The pastor is the spir-

itual leader, religious instructor and comforter in times of sorrow.

The Bisrampur congregation had hoped for two years for the dawning of this day. They were handicapped, not by lack of funds, but by the inability to find a man who would accept the call. The Rev. Y. Prakash twice refused, and others likewise. The congregation referred the matter to the Mission Conference, and were made happy in the choice of Mr. Purti. He was not a stranger, for he had been in the employ of the Mission twice as a catechist. He graduated from the Theological School at Ranchi (Gossner Mission) and served four years at Ganeshpur under Mr. Goetsch. From 1920-1925 he was in the employ of the National Mission Society. In 1925 he again entered the service of our Mission and was stationed at Raipur, where he remained until he accepted the pastorate at Bisrampur.

Three Sunday schools with an enrollment of 379 are connected with Immanuel Church. All the children are Christian with the exception of twelve boys. The schools pay for their own lesson quarterlies, leaflets and picture rolls. The International Series of the American course are in use. Contributing toward the support of Kingdom work is a part of the Sunday school training. Annual gifts are made to the North India Tract and Book Society, and to the British and Foreign Bible Society. Besides, the boys and girls always want a share in any gift made by the congregation towards the erection of a church at an out-station or at any other main station.

The confirmation class consisted of 55 scholars in 1929. Giving instruction to such a fine group of young people had been the missionary's delightful task. Rev. Purti likewise enjoys this part of his work, and gives much time to the class. Periods are held twice a week for girls, and

twice a week for boys, during eight or nine months each year.

Station work is taken care of by two full time missionaries. Being relieved of congregational work, the missionaries have more time for other branches, including that of the out-stations. The parish covers all the area assigned to Bisrampur outside the three mile circle, or about 1080 square miles. The chief duties of the missionaries are to supervise the evangelistic and Sunday school work, five Primary schools, and one Anglo-Vernacular School at outstations; to manage the Vernacular Middle School for boys, the Vernacular Middle School for Girls, the Industrial School, and orphanages on the Mission compound; to supervise the medical work, including bi-weekly leper clinics by Dr. John Singh, and to look after the interest of the village, farm, and forest covering 600 acres.

The Schools of Bisrampur consist of two Vernacular Middle for boys and girls, and each has two departments, —primary and middle, with a total enrollment of 256; and one Industrial School for boys with an enrollment of 27. (1929.) Pupils who wish to attend an English Middle or High School are sent to Raipur. Pupils from other stations who wish to attend an Industrial School are sent to Bisrampur. Advanced students are sent to other Mission or Government schools for special subjects, such as compounding and engineering for boys; and nursing and normal school training for girls.

The Boys' Vernacular Middle School is practically a new building. It is the policy of the missionaries to build only when it is actually needed for the development of the work. The little four room house of unburnt brick, that Rev. O. Lohr erected and used until his bungalow was completed, served as the village school for boys until 1925.

Here 160 or more boys were huddled together in seven classes. Not only were they crowded, but the building itself was dilapidated and unsafe. In 1923 a one and a half acre plot of ground was purchased at the entrance of the village, adjacent to the main road; and in 1925 the new school building was erected. It is 119 by 27 feet in size, or nearly three times the size of the old school, and is built of stone laid in mud with lime pointings. The roof is of first class tiles laid over roof timbers of the best sawn wood. When it was completed, missionaries and villagers agreed that it was "an ornament to the village." The enrollment of 1929 numbered 140, not including twenty little ones who came to the kindergarten class. Practicaly all of the little ones come of their own free will; and among them are two little girls who come from shop-keepers' homes nearby, and insist on coming to the boys' school because the girls' school is farther away.

The Industrial School was started long before it received a name. When Rev. O. Lohr wanted Indians to work for him, he taught them, with the assistance of his sons, how to do the work. Rev. Nottrott did much toward placing the industrial classes on a solid basis. In the last ten years this branch of educational work has developed and expanded from agriculture, carpentry, printing, lithography and stone-cutting, into masonry, tailoring, gardening, and the craft of the wheelwright. Formerly any graduate of the Middle School could enter the teachers' and catechists' profession; but the requirements are now so high that many find it difficult to pass the entrance examinations. Then what shall they do for their life work? The answer has been given in the development of the Industrial School, still in its infancy, but capable of becom-

Rev. M. M. Paul,
Baitalpur

Dr. Lang and native quack doctor, 1927

Rev. Schultz and confirmation class, Baitalpur
Some of the untainted girls with their Christmas dolls, Baitalpur
Baitalpur Orchestra for Lyric Evangelism

ing a powerful force in expanding the industrial horizon of the Indian.

The 1929 records show that seventeen boys were enrolled in the carpentry class; ten were orphans from Bisrampur and other stations, four were sent by the Methodist Mission, and three were from Bisrampur village. The course covers a period of three years, with a fourth year added for cabinet making. Kondiram, the Indian teacher, is doing excellent work. Three afternoons a week are devoted to model making and drawing, when the boys get the necessary technical instruction; the rest of the time they work on orders. Practice in building operations is gained by doing the repair work as well as new work under the direction of the teacher.

The class in masonry, a newer venture, was started with five boys; three orphans, one boy from the Methodist Mission, and one from the village. A local mason was employed as teacher and under his instruction and supervision the class built a new addition to the dispensary, and a new home for teachers.

Tailoring is one of the promising vocations of India. Her men are fast taking to English clothing; tailors are few, and the women do not sew. A teacher has been secured from a Presbyterian Industrial Mission School at Sangli, 180 miles southeast of Bombay. One of our boys is attending Sangli school, to learn the trade and become a teacher at Bisrampur.

Two boys are apprenticed to a Christian wheelwright, a product of our own school, who lives near Bisrampur. One boy is learning gardening. Brick and tile-making are industries much in demand. At a distance of only two miles from Bisrampur, suitable clay for brick-making is found.

Several Bisrampur buildings were erected with bricks made from this clay, and have given excellent service.

Bible instruction is given the boys of the Industrial school by the Rev. Emil Menzel, who joined the Indian workers in 1926. The aim of all courses taught, and others that are being promoted, is to give to India well trained, useful, Christian citizens.

The Girls' Vernacular Middle School has contributed to India a fine group of useful young women. Like the boys' school, seven classes of the primary and middle grades were crowded together in four rooms. A veranda, three feet wide, was pressed into service, except in the rainy season, when three classes were taken to the girls' dormitory. In spite of such a handicap, excellent work has been accomplished. As far back as 1915 the missionary sent girls from this school to another Mission for normal training. We are reaping the benefit today, for seven of the eight teachers are trained.

The need of a new building was a source of concern to the missionaries for a long time. Mr. George Kaelber of Rochester, New York, heard of the opportunity to do something in Kingdom work that would be of perpetual and permanent value. He conceived the idea of erecting a memorial to the memory of his beloved wife, the late Mathilda Kaelber, nee Siebenpfeiffer. Sunday, July 14, 1929, was an important day in the annals of Bisrampur, for on that afternoon the new building of the girls' school was dedicated to mission service.

"The new girls' school is a well constructed, spacious building, meeting all the needs of the school, which now has grown to an enrollment of nearly 150. The building is in the form of a rectangle, with one of the long sides open. It contains a large assembly room, divided by an arch,

so that it may be used for two classes. There are eight additional rooms, two of them used for the office and library, and the others for the remaining classes. All rooms, with the exception of two in the corners, are entirely open to the court yard, thus assuring sufficient light and air. A veranda, running the whole length of the inner rectangle, protects the rooms from heat and rain. The interior of the rectangle with some additional space is surrounded by a wall, forming a splendid courtyard for exercise and play. An ornamental iron gate guards the entrance. A brass plate on the wall commemorates her in whose honor the plate bears the inscription in English and Hindi: The Mathilda Kaelber Memorial, 1929.

"The walls are built of red sandstone from the Bisrampur quarry. Doors and windows are of teak or sal wood, and the roof of red Raipur tiling. The contractor, Gokul, who is a local Christian, deserves special mention, for he did a fine piece of building work within his contract of Rs. 8,000, for which other contractors wanted a much larger sum. The old school building, which served for nearly fifty years, has been demolished and the site now forms a private playground for the boarding girls."

(The Evangelical Herald, Nov. 28, 1929.)

Under date of August 9, 1929, Rev. Twente wrote: "We feed that in the Mathilda Kaelber Memorial we have a building which not only will take care of our school needs, but will provide a place for general programs, and meetings as well,—a real community center. We hope to make much more of entertainments and educational programs for the people in the village in the future, than was possible in the past, as we had no proper meeting place."

October 18, 1929, is another date which stands out in

the history of the new school,—a time of rejoicing and good fellowship. Mr. Kaelber had made a donation of $100 for a celebration; and such a good time the 150 girls did have, besides the luxury of sweets! The occasion was all the more enjoyable because of the permission given by Mr. Kaelber to take of the money and purchase a silver watch for Gokul, the contractor, as an evidence of appreciation of his faithfulness.

The missionaries rejoiced; and we in the homeland may rejoice, when we think of the fine groups of girls in our mission schools who are receiving an education, contrary to India's custom.

Other Memorials were erected at Bisrampur during the year 1929. When the Rev. and Mrs. Th. Twente laid their little son, Victor, away a few days before his third birthday, in 1927, hope was buried with him. Victor had gone to be with Jesus, who said, "Let them come unto me." His precious little body awaits the Day Triumphant; and hope revived. Born of that hope, a thought that had smoldered burst into the flame of love for others. Family and friends were asked to share in erecting a memorial for little Victor.

The old dispensary had served for nearly sixty years with her fine stone walls, grass roof, and earth floors, but needed a thorough renovation. New floors were laid in cement; a new roof of wood and tile, with some glass tiles where they are needed to insure more light replaced the roof of grass; more windows were added, a new room 12 by 20 feet was attached and fitted up for an operating room, a small room was re-arranged and made usable for a sterilizing room. Dr. Singh, the Indian doctor, was encouraged, new instruments were sent to him by the Medical Society. Everybody helped; relatives and friends sent their gifts; others who were in sympathy with the thought

added more gifts, altogether to the amount of Rs. 2800. It was more than enough for the dispensary. The boys of the industrial classes did the masonry, carpentry, and roofing work; glad that they, too, could have a part in this gift of love. On the gable over the entrance are the words: *Bisrampur Mission Dispensary, 1868-1929, God is Love*

The sick of the community from 35 to 40 miles around gather before the door for treatment and medicines,—the blind, the lame, the suffering men, women, and children,—10,000 a year. Twice a week the lepers come and are treated in a room apart from the others. Dr. Singh, compounder Bodhi, and a young apprentice are all busy.

The money that was not used for the dispensary was sufficient to buy the necessary new material for teachers' quarters. All of the good material from the old girls' school was used. The boys and girls of the orphanages helped by carrying stones and earth, and the boys of the industrial classes did the work.

Thus two buildings stand as a testimony of the love and sacrifice of our missionaries. There is another, as we shall see later.

Nine Out-stations are connected with Bisrampur, having a total membership of 149 in the congregations, and five Sunday schools with an enrollment of 270, of whom 227 are non-Christian boys and five non-Christian girls. Five schools have been established, four Primary, and one Anglo-Vernacular school. 295 boys and girls attend the village schools. Boys always out-number the girls by a large majority and, as in the Sunday school, the pupils are mostly non-Christian.

Bhatapara is the largest of the out-stations, and the most promising. In 1910 Rev. Lohans wrote: "Even for an Indian village Bhatapara is filthy and unsanitary." In

1920, he modified the above statement by adding, "but it has greatly improved in recent years."

In 1927, Mr. S. L. Shaw, Head Master of the English Middle School wrote: "The population of Bhatapara and its suburbs is estimated to be no less than 7,000. The majority of the population is of the labor caste of the Hindu and Mohammedan religions. The people work in the oil, rice, and pulse mills, and in the factories for the making of "Biri" (cigarettes made of leaves). In the past five years her annual tax on imports has risen from Rs. 6000 to Rs. 11,500."

In 1929, the Rev. E. Menzel wrote: "Today Bhatapara is a 'made town.' Rice has 'made' it. On the grain market a city of some 7,000 inhabitants has arisen, and for rural India, this is a city significant far beyond what a city of this size would be in America. Bhatapara is easily the third most important trade center along a stretch of 150 miles of railroad track. Its daily visitors can be counted by the hundreds."

In such a growing town one of our missionaries had the foresight to establish an out-station with a few Christians. The Hindus of the town began to elaborate their temples. The Mohammedans put up an imposing mosque. The increasing number of Christians wanted a church. The malguzar (village owner), even though he was a non-Christian, wanted them to have it; and as a proof of his sincerity he donated a site, on the condition that it be used for church purposes only.

Several years passed by. One Sunday in December, 1927, Rev. Twente had preached the sermon. Then he started a subscription list for a church. "It did my heart good," says he, "to see the response on the part of the Christians. Several subscribed Rs. 5 each, and one sub-

scribed Rs. 10, or almost a half month's salary." On June 30, 1929, the pretty little white church was dedicated.

The financing of the building of the Bhatapara church is a credit to the congregation and her sister churches. Gifts were donated, and loans were made without interest.

The community spirit of Bhatapara is outstanding. For some years the Christmas celebrations, sponsored by the mission, have been very popular with the people of Bhatapara. Of the 1929 celebration Rev. Twente writes:

"This year again the program was held in front of the old English Middle school building. The chairs were furnished by the various shop-keepers of Bhatapara, and the canvas for the canopy by the railroad authorities; the scenery was painted by the Hindu drawing master of the school; the non-Christian boys staged a little Christmas play; the missionary told a Christmas story; and the Mohammedan manager of Bhatapara gave an address on the significance of Christmas.

"The latter was of special interest. The manager expressed his satisfaction over the fact that Hindu, Mohammedan, and Christian had found it possible to meet together in fellowship on this occasion. He then pointed out that this was significant in view of Christ's cardinal teaching to love God with the whole heart, soul, mind, and strength, and one's neighbor as one's self. He pointed out that if universal peace had not been attained, it was not the fault of the Founder of Christianity, but our own fault (pointing to himself) in whose hearts there is so much of selfishness and pride. And he expressed the hope that the day would not be far off when the peace of Christ would permeate the whole of their community, of India, and of the world."

Lord, hasten the coming of that day!

The school as always is a feeder for the church. Ninety-six boys and nine girls are enrolled in the primary and middle departments of the Bhatapara school. Many of the boys are sons of village owners. Think what it will mean, when these boys step into the places of their fathers!

A new English Middle school building is under erection, and will no doubt be occupied by a larger number of students before these lines are read.

II. Parsabhader

Parsabhader is different from the other Mission stations. Each station has some outstanding feature unlike that of any other; but aside from the inevitable distinctions Parsabhader is different. Perhaps it is due to the fact that she never had a mistress to help shape her life until 1922, twenty-eight years after the station was founded; or, perhaps it is due to the close proximity of the non-Christian villagers, many of whom strictly adhere to the customs of their forefathers, and refuse to become Christian. Whatever the cause, Parsabhader is different.

History.—The Rev. A. Hagenstein purchased the village and the surrounding fields in 1894. He erected a modest bungalow and a little mud chapel, then the work of "Christianization" began. He conformed his life to India's customs wherever possible. He "preached Christ and Him crucified," and "went about doing good." He "ministered to the sick" who came to him, rather than go to a government dispensary two miles distant.

The famine years of 1897-1899 brought about 200 orphans to his door, and he provided for them all. Buildings were erected, not unlike the Indians' abodes,—windowless mud walls, earth floors, and grass roofs. After the famine years no one was turned away from Rev. Hagenstein's door;

—besides the orphans, the poor, the destitute, the aged and widows found a welcome. Their living was secured from the produce of the fields, and every one who was able to help in the planting, weeding, and harvesting was expected to do so. The missionary believed that each one must help earn his own living.

Indians came asking for baptism, but Rev. Hagenstein was willing to wait, and see if their lives measured up to their profession. They learned that salvation was free, but the life must prove that the gift was valued. Thus numbers did not soar on the church-roll, but Christian character was tested and deepened. He watched over his people like a shepherd watching over his flock, until he was termed "the Christian Sadhu," by Hindus, Mohammedans, and Christians alike.

In 1915 when other missionaries of German birth were removed from India, Christian and non-Christian Indians alike begged that Mr. Hagenstein might remain. The government, in recognition of his devotion and services, granted their request.

Rev. Hagenstein was a firm believer in school work, and whenever it was possible he opened a boys' school until he had more out-station schools than any other Mission station.

"Sadhu" Hagenstein never married. Thus Parsabhader grew up without a mistress until 1921, when "the Christian Sadhu" * went to his heavenly home. He was buried in the station cemetery; his grave is marked by a marble cross, erected by the missionaries.

---

* For a full account of this consecrated life read: "Sadhu Hagenstein," by Rev. M. P. Davis; Eden Publishing House; $1.50.

The station was placed under the care of an Indian pastor, the Rev. B. Ramnath, immediately after Mr. Hagenstein's death. In 1922 the Rev. and Mrs. Martin P. Davis were appointed to Parsabhader. In 1925 Rev. Davis was succeeded by the Rev. and Mrs. A. F. Meyer who remained until their home furlough was due in 1928. Miss Adele Wobus returned to India for the third time in 1925, and was appointed to Parsabhader to take over the girls' schools, and to open up work among the women. Mr. and Mrs. Davis returned to India in 1927 and for the second time were stationed at Parsabhader.

The Mission Compound would not be recognized by Rev. Hagenstein were he to see it today. The new church that he erected previous to 1909, the mission house, the orphanages, the home for widows and the blind (and other homeless and helpless people), the school, the farm buildings, are all there, and more, but so different. In 1922, Mr. Davis began the work of renovating and re-building. Time, wind, and rain had done their best in uncovering the grass roofs; white ants and boreworms had tasted the wood and found it good, and the years had given them the opportunity to quietly work their way into the rafters, made soft by decay, and eventually roofs had caved in. Rats sought to build their nests within the mud walls, and with their departure snakes and scorpions and the like found convenient hiding places. Altogether extensive renovation and replacement work has been necessary. Later developments also made the erection of new buildings imperative, such as a dispensary, a bungalow for women, a building for the Women's Bible Training School and a dormitory for students as well as a new home for the widows and the blind. Other buildings will be erected for Indian workers as soon as funds are available.

The dispensary is a memorial for little Ruth Meyer, the two year old daughter of the Rev. and Mrs. A. F. Meyer. Little Ruth had never been as strong as her twin brother, Paul; but, happy little soul that she was, she brought cheer and gladness to her self-sacrificing parents. It was in 1926 that Mr. and Mrs. Meyer were granted a special furlough for the purpose of securing medical aid for their baby girl. There was no one to take charge of the Parsabhader station except Miss Wobus, but she courageously set about doing it, though it was "a man's job." Before Mr. and Mrs. Meyer reached Bombay, while Ruth lay in her father's arms, the Heavenly Father took the tiny life into his own arms. The little body was laid away in a cemetery in Bombay. The missionaries disposed of their transportation tickets, returned to their station, and continued their labors until they had completed their full term in 1928.

Between 1926 and 1928 the above mentioned memorial was erected. Who paid for it? Ruth's bank account, tithe money of her parents, gifts from relatives, unsolicited gifts from friends, and from Rev. Meyer's last charge, St. Paul's Church, Trenton, New Jersey. The last gift from a Deaconess of Faribault Hospital, swelled the amount donated until there was more than enough to erect a dispensary, consisting of one dispensing room and two small rooms for patients, one for men and one for women. The floors are of stone from the river bed. The front gable is surmounted by the large wooden cross that had marked Rev. Hagenstein's grave for five years. After the dispensary was completed, Mrs. Meyer wrote: "Every day we bless those folks at home who helped us build the dispensary. We ask of you all to pray that those who come might not receive only bodily help, but above all may learn

to know Jesus, for only then is the real purpose of giving medicines fulfilled."

The records of 1929 show that the missionary and one compounder, without the help of a doctor, treated 5030 patients. They came, many of them on foot, from as far as thirty-five miles.

The women's bungalow was necessary "because Parsabhader is destined to become a center of the women's work of our field." The Mission bungalow, too small to accommodate a fair sized family, could not possibly house one or two additional occupants; besides it is not good form in India for an unmarried woman to live with a family; she must live by herself. The women of the Evangelical Synod saw the necessity and the opportunity. Under the direction and in the name of the Women's Union, they agreed to give one half of their thank-offering of 1928 for this purpose. The bungalow was completed by February, 1930, and consists of five rooms and a broad veranda.

The Home for widows and the blind was the next building to be constructed. The old house was past repair. It had been in use more than twenty years and was dilapidated to the point of caving in, also too small to accommodate the number of inmates. The homeless, the blind, and the widows of all the stations are sent here and frequently non-Christian widows seek temporary shelter within her walls. The need of a new home was made known and the Sunday school of the United Evangelical Church of Baltimore, Maryland, volunteered to give $1200 for these unfortunates. It is expected that the building will be completed by June, 1930. Her inmates of 1929 were two blind boys, three blind men, six young widows, and twenty older women, thirteen of whom were blind.

The Women's Bible Training School was temporarily

located at Baitalpur in 1924, with the idea of transferring it to Parsabhader in the near future, or as soon as funds were available. Parsabhader and the surrounding villages present a wide field of service for women missionaries and Bible-women.

The sum of $1000 was presented to the Board of Foreign Missions by St. Peter's Sunday school and Dr. Hector of Pittsburgh, Pa., for a memorial to a devoted late member of St. Peter's, Miss Mary Hector. What more fitting monument could be erected to the memory of that devout woman than a block of four class-rooms for the Women's Bible Training School at Parsabhader? The class rooms and a dormitory for students were finished in midsummer, 1930.

Other new buildings that are needed are a home for the Indian matron of the school, and small houses for servants' quarters, also a fence to surround the whole compound. The re-building of the Parsabhader compound presents a fine opportunity for other memorial gifts.

The congregation is a credit to her "Christian Sadhu". Not large in numbers, "and never will be," says Mr. Davis, "until a large number of independent farmers form its membership." St. Luke's Church has the same problem that many of our small-town churches have in the homeland,—the young people go elsewhere to seek employment. The opportunities to earn a livelihood are limited, and many of the members go to larger places where they secure employment and link up with another church of our own, or of other Missions.

In spite of her handicap St. Luke's has a membership of 284 of whom 156 are communicants. Her income for 1929 from Indian Christians, amounted to Rs. 350 (three rupees are valued at one dollar). Not very much some

one might say; but when one considers that a day laborer earns eight cents a day and a woman four cents a day we must apply our knowledge of arithmetic. It is a custom for teachers, catechists, and Christians who are employed personally by the missionary to give an annual contribution of one half a month's salary to the church. The women daily save a handful of rice from their rations; once a month they present it to the church, and they decide how the proceeds are to be spent,—always for others.

The children of the boarding home are not to be denied the privilege of contributing to their church. The missionaries make it possible for them to earn some spending money. The first record we have of the benevolent work of the orphan boys was in 1911. They had no money, but of their own accord they cut down their rations of rice for one week in order to make a contribution to the Bible Society. Odd jobs furnish employment, out of school hours, for the boys and girls, such as making a gravel path through the cemetery, gleaning after the rice harvesters, carrying stones and earth for building operations, and selling eggs of chickens they are encouraged to keep. Even the little ones who can not do laborious work, save of their daily allowance of rice for the offering on Sunday.

The congregation took over payment of all her accounts in July, 1929, and is making an honest effort to call her own pastor. The Sunday school has an enrollment of 141; her current expenses are met by the church.

The schools of Parsabhader and her ten out-stations are of the primary grades, and have an enrollment of 885 pupils of whom 140 are girls. The curriculum is not as adaptable to children of the rural area as the missionaries would wish, neither are the teachers as well trained as those of some other schools; but the interest is increasing, and

Indian fathers are slowly awakening to the fact that girls can learn and that boys are more useful if they can read and write.

The schools of Baloda Bazar, a market center two miles from Parsabhader, hold first place among those of the outstations. The boys' school, established by Rev. Hagenstein, is attended by nearly 100 boys. The education of girls, begun by the "Christian Sadhu," was taken up anew in 1923, after the arrival of Mr. Davis. The larger development, however, was left for Miss Wobus. The missionary saw the necessity of a new school building if the girls' school was to grow vigorously. She wrote to the Missionary Society of Salem Church, Rochester, New York, and stated the case. The reply sent her was to the effect that a new school building for girls would be financed. Miss Wobus expressed her appreciation by writing: "Only one who has been in like circumstances, can know the unbounded joy that comes from such a message! Every time one thinks of it one thanks God for friends at home who pray, and help to answer prayers. Our daily prayer is that our dear Lord, the Shepherd of his other sheep, may richly bless them."

Through an interested official, a plot of ground was secured just outside the bazar (market). The school was designed; Rev. Meyer had the bricks made and material drawn before he went on furlough in 1928; Mr. Davis superintended the building until it was completed before 1929.

"When you come along the road from Parsabhader into Baloda Bazar, you see to the left of the road a house which the people call 'the bungalow.' It looks almost like one. It has four large rooms of which two are joined by a large arch to form a hall for gatherings at Christmas, or for

other celebrations. At each end of this hall is one other room. One of these rooms makes a third class-room and the other is used in connection with zenana work.

"Around Baloda there are a number of villages which can be reached on foot or by cart. From Parsabhader they are just far enough away that it would not be worth while to go if one had only three or four hours' time. The women in the country are not in such a hurry as the women in the big towns, and they do not like it if one is in too great a hurry. Then if one has to spend one hour in walking or driving to a village it leaves only two hours of a morning to visit and to tell the Gospel story, and often in a village there are four to seven houses to be visited. So now we take our lunch along and leave in the morning without the thought of having to hurry home. We can come back to the school and have a little rest over noon, a bite to eat; then go out again for the afternoon, and not waste all the precious time going and coming."

Thus the school serves a double purpose and is a source of blessing to our missionaries and the women and girls for whom it was erected. Forty-seven girls were enrolled in 1929.

In order to meet the cut in the budget of 1926 it was necessary to close four out-station schools. Pangoon was promising, but her school was one of the ill-fated four. Fortunately, some money was on hand which had been intended for the dispensary; and since it was not needed for that purpose the missionary used it for the continuation of Pangoon school. Today this school stands third in size of the out-station schools with an enrollment of 89 non-Christian boys and one Christian girl. Has it been worth while to continue that school? Let us count the cost before

we of the Evangelical Synod refuse to meet our full quota. Someone will be held responsible.

The women of Parsabhader are having the Gospel preached unto them. In 1925 the missionaries were unsuccessful in securing a Bible-woman. Nevertheless, it was a year of getting acquainted, for a fear of the white face takes possession of the Indian woman and girl until the "white face" has won their confidence; even then, at most unexpected times, they run from the missionary.

In 1926 two Bible-women were employed; since then two others have been aded, and the number of homes reached has steadily increased. About forty villages two to thirty-eight miles from Parsabhader are visited annually, and over a thousand messages are given to audiences numbering from one woman in her hut to 100 in the bazar on market day.

A great day is coming for the neglected women of Parsabhader area. The re-location of the Women's Bible Training School will bring to the villages a band of enthusiastic young Indian women who have chosen to carry the Gospel to their Indian sisters.

"A great door and effectual is open . . . and there are many adversaries." 1 Cor. 16 : 9.

V. Baitalpur — Chandkuri — Tilda

Baitalpur-Chandkuri, in the Drug District, and Tilda, in the Raipur District, are separated by 30 miles, but their outstanding ministry to the sick justifies our combining them for the purpose of study.

A Missionary to India once said: "Marvellous is the gift of healing in any land, but among the suffering and neglected ones of India, it comes as the very touch of God. Many a sufferer who would pass by the mission school and shun the church, will crawl on hands and knees to the mission dispensary."

The medical work of the American Evangelical Mission is as old as the Mission itself. One of the greatest assets at Rev. O. Lohr's command was his knowledge of compounding medicine; he was a trained druggist. Thousands of people were treated by him annually, and his successors have followed in his footsteps. Bisrampur's dispensary with Dr. Singh, an Indian, in charge, is an institution that is rendering an invaluable service to India's sufferers.

The dispensing of medicines is linked with educational work and evangelism at all our stations. The Indians associate medical aid with the missionary, and fortunate is he if he has had some training; but whether or not, the missionary is called upon to treat all kinds of diseases and to act as an occasional extractor of teeth.

Khariar's dispensary, under the direction of an Indian lady doctor with three assistants, ministers to more than 7,000 people annually. Parsabhader's, under a young compounder with the supervision of Miss Wobus, treats more than 5,000 people every year; and the dispensaries of Mahasamund and Sakti are annually attended by 1000 to 3000 cases.

When we speak of dispensaries, let us not compare them with the well equipped institutions of the United States. Some of them have only meager equipment. The establishment of the Evangelical Medical Society has helped to bring about an improvement by providing instruments and increasing funds. Miss Wobus and Mrs. Meyer have taken courses in general clinic work and obstetrics, and the work and example of Doctors Lang and Whitcomb has stimulated the Indian doctors and Compounders to more efficient and cheerful service.

The records of 1929 show that 28,423 patients were treated at the dispensaries connected with our Mission stations. Not only were these thousands treated for their bodily ills, but catechists, Bible-women, and missionaries ministered to their spiritual needs, giving them a knowledge of the Great Physician who is able to save both body and soul.

I. Baitalpur-Chandkuri

Baitalpur-Chandkuri, the third oldest of our Mission stations, was founded by the Rev. A. Stoll in 1886. The site was chosen by Mr. Lohr and Mr. Stoll after much opposition on the part of the Indian officials, who finally consented to sell a piece of ground on the opposite side of the road and at a short distance from the village of Chandkuri. As they looked at the plot, Mr. Lohr said, "Nothing but rocks, stony ground indeed." Mr. Stoll replied, "Well, was not a stone all that Jacob could put under his head at Bethel? But the Lord appeared to him there and gave him a great promise. Let's call our new station, this stony place, Bethel, Baitalpur."

Traveling by automobile one crosses the Sheonath River, about two miles from Bisrampur, by means of a high bridge, and proceeds ten miles farther over a very good

road, for this is the main road between Raipur and Bilaspur. The surrounding country is monotonous with few trees, endless rice fields, or scattered, dingy villages that lie every mile or half mile apart. A stranger may wonder what village it is that lies ahead on a rising piece of ground. Her clusters of white buildings on both sides of the road break the monotony of the scene. He would be told that to the right is the Baitalpur Mission station; and to the left, a little farther down the road, lies the Chandkuri Leper Asylum.

The history of Baitalpur and Chandkuri is coincident after the first ten years.

1886-1888. The beginnings were made by the Rev. A. Stoll who erected a small mission house, dug a well, built a school, a catechist's home, and several outhouses. Then he was called back to Raipur.

1888-1915. The Rev. J. Jost who had been with Rev. Lohr at Bisrampur for three years, succeeded Mr. Stoll. Detailed early records are not available, but the results in the attaining of which Mrs. Jost shared (until they went on their first furlough in 1897) prove how exceedingly well they did their work. A large church and a new mission house had been erected; about thirty Christian families had settled on one section of the land; the Gospel had been preached not without results, in the surrounding villages; three schools had been established with about 130 pupils; and the Christian community numbered at least 200 members.

During the year that Mr. Jost was on furlough the Rev. K. W. Nottrott took charge of Baitalpur. It was the year of the beginning of the famine when for three consecutive seasons India's rice crop failed. Mr. Jost returned in 1898 and found temporary huts erected in which to house the

refugees, and a leper asylum fairly established. Mr. Nottrott remained after Mr. Jost's return to take charge of several out-stations and conduct the Chandkuri Leper Asylum. Rev. Jost continued to spread the Gospel, supervise the schools, and to relieve famine sufferers. In 1908 Rev. and Mrs. Jost were jointed by their daughter Anna who worked with them among the women and children.

1915 marked the year of the withdrawal of the missionaries of German birth from British territory because of British war-measures. This deprived our India field of both Rev. Jost of Baitalpur and of Rev. Nottrott, then of Bisrampur, who happened to be on furlough and was unable to return.

Since 1915-1930 the following missionaries have served at Baitalpur:

Rev. J. C. Koenig	1915-1922
Rev. Th. Twente	1923-1927
Rev. J. Schultz	1927-1929
Rev. M. Albrecht	1928-1929
Rev. P. H. Konrad	1929-1930
Rev. J. Schultz	1930-
Mrs. Helen Enslin Suger	1920-1930

The work of these missionaries is a unit. Each one has contributed his or her share of service for the continuation of the splendid work begun and carried on in the pre-war years.

The post-war years have been a time of re-construction at all Mission stations, and Baitalpur has been no exception. It fell to Mr. Koenig to institute some new and important developments in the station work. Many of the buildings were renovated; new methods were introduced in school work; and the congregation was fur-

ther encouraged in the direction toward self-support and self-government.

Rev. Twente continued the work as laid down by his predecessors; during his term greater emphasis was placed on the work with women, and the Women's Bible Training School was opened.

Mrs. Helen Enslin Suger, who had had charge of women's work since 1920, could devote her whole time to village work and the training of Bible-women. She was ably assisted by Mrs. Twente who was especially fitted for missionary service,—a part-time student of Washington University, Teachers' Training College, St. Louis; and the New York Bible Seminary; besides, she possessed the practical experiences of a seasoned missionary, having, previous to her marriage, spent six and a half years in India under the Methodist Episcopal Church.

The Womens' Bible Training School was opened in Baitalpur in 1924. Heretofore the Bible-women had been trained by the lady missionaries of the several stations, and the need of a central place for these young women to study had long been felt. Happy were the missionaries and six Indian students on July 15, 1924, when Dr. Gass, in the presence of a large group of Indians and visiting missionaries, handed the key of a small, unpretentious, used building to Mrs. Suger. The course of study covers a period of three years, and consists of: The Life of Christ and the Harmony of the Gospels; Old Testament Church History; Social Problems; Art of Teaching; Hygiene; Comparison of Religions; Missions; Bible Chapter Study; Singing, and Practical Work. Opportunities for the latter are found in village homes, schools, Sunday-schools, and with the women and girls of the Leper Asylum.

The aim of giving to the Christian young women of India Bible training is obvious, because of the general status of women. If the latter are ever taught the Christian truth, it must be done by women. Only one percent of India's women are literate; and that necessitates all the more patient teaching. Our students do not all become Bible-women, but even in their case the aim is not entirely lost; for they become trained Christian wives to Christian men, and consequently add to the Christian motherhood of India.

The method of employing the services of Bible-women, after they have completed the three years' course, has been to send them to one of our main Mission stations to work under the direction of the lady missionary in charge of the women's work. They visit their Indian sisters in their homes, at their work in the fields, at the village tank, or wherever they may find them. An unmarried Bible-woman cannot be placed at an out-station, but it is very desirable that the wife of the catechist who has been placed in charge of an out-station should be a graduate of the Women's Bible Training School. Thousands of homes are reached, and tens of thousands listen to the Gospel message every year.

The results of the services rendered by Bible-women cannot be estimated. Twenty-seven graduates are in active service at our stations. Nineteen students were enrolled in 1929, nine of whom were first year students. Since our school is one of the two in all Central Provinces, and the only one in Chhattisgarh Division, the Methodist and Menonite Missions send young women to Baitalpur for training. These, too, go out in their respective fields and carry the message to their sisters.

The Annual Conference of Indian Bible-women was held in Jubbulpore in 1928 at the Methodist Mission. In 1929 it was held in Raipur at the American Evangelical Mission. Indian Bible-women and missionaries came together to discuss their difficulties, and better methods, that they might become more efficient workers.

After a period of five years, we look upon the establishment of this school as the most important step taken by the Mission in preparing for the Christianization of Indian women. India is awakening. Privileges are given her women today that were not thought of a generation ago. Caste, an outgrowth of Hinduism, has bound India's men and women with bands of iron. Christianity alone can break these bands, and India's manhood and womanhood are consciously and unconsciously rebelling against the fetters. Bible-women are preparing wives and mothers for the time when caste shall be broken, and many secret believers will come out and confess the Name of Jesus.

The congregation of Baitalpur is served by an Indian pastor, the Rev. M. M. Paul, who accepted the appointment in January, 1927. Honest efforts are being put forth by the church to become self-supporting and self-governing. Her receipts have increased from year to year; those of 1929 amounted to Rs. 664, besides a contribution of Rs. 63 to the Bible and Tract Societies.

Mackensie Masih Paul belonged to the caste of Tiwari Brahmins. His father became a Christian through the Methodist missionaries of Cawnpore when the lad was six years old. After instruction, the father was employed by the Mission as a preacher. The boy received his education in Methodist and Presbyterian Mission schools.

A Mr. C. D. Paul, in America, paid nearly all of his school expenses, and requested that the lad might take his name. Mr. M. M. Paul was first employed by Mr. Nottrott as head-master of an out-station school of Bisrampur. After five years in school work he was transferred to Bhatapara as catechist under the Rev. F. A. Goetsch. Some months later he was sent to Mahasamund as head-catechist, where he remained until he was called to take charge of the congregational work at Baitalpur.

Eleven out-stations are connected with Baitalpur whose congregations are a part of the main-station church. Mr. Paul directs the affairs of the church and the work of twelve catechists, three of whom are stationed at the main-station, and nine live at out-stations. The entire church has 481 communicant members, 16 non-communicants, and 314 children. The Sunday-schools have an enrollment of 615. The children of the main-station Sunday-school are mostly Christians, and the International Lessons are in use. The out-station schools have a larger proportion of non-Christians and, therefore, more simple lessons have been adopted.

Efforts are constantly being made to encourage members to contribute towards the support of the church. Opposition is met with through the influence of a few villagers who argue that the people are "too poor" to make offerings. That the people are poor is not to be denied; the large majority are dependent on daily labor, supplemented by a meagre income from a few acres of land. The willing ones have devised a plan to enable the poor to contribute to the support of the church; and as a result one man gave two hens as his offering for the year, and others gave eggs, pumpkins, corn, or rice as contributions.

Church government includes church discipline which the church council handles using Oriental methods. The offenders are fined and in some cases are obliged to feed some of the poor members of the congregation. The penalty varies according to the wealth of the offender; for instance,—a widow was fined about sixty cents, and told to feed four poor widows every noon for four successive Sundays. A man was fined one dollar and fifty cents, and told to feed ten poor persons; both of these offenders paid their fine in order to be re-admitted into the church.

Eating carrion and trading in bones are habit inheritances of the low caste people of India; but, nevertheless, it is a stumbling block to their higher caste fellowmen, and also to many members of the low caste. Indian Christians have taken the matter in hand and have incorporated a clause in their church constitution that prohibits these practices among church members. Offenders are excommunicated until they feel ashamed; and in several cases they requested the elders of the church to punish them with a fine and readmit them into fellowship.

Schools in the Baitalpur area do not exceed the primary grades for the sake of economy. Middle and high school pupils are sent to Bisrampur or to Raipur. Two schools are located at the main-station, one for boys and one for girls, and two out-stations have a school each, with an enrolment of 258. As important as the boys' schools are, we must not overlook the fact that the girls schools are feeders for the Women's Bible Training School. It is in the grade schools that conscience is first awakened, habits are formed, and the desire for larger service first makes its compelling voice heard.

Pastor and missionary are endeavoring to raise the ef-

ficiency of teachers and pupils by monthly teachers' meetings. Model lessons are given which the teachers may criticise. Problems are brought up and discussed, and the teachers are given every possible encouragement in their work.

Difficulties are frequently created through unsympathetic village owners, for the success of the school largely depends upon them. If the teacher in any way opposes the malguzar, the latter most likely will show his displeasure by trying to harm the school. Mr. Paul relates one of the ways in which this is done: "During the hot season a smallpox epidemic broke out in one of the villages where we have a school. The ignorant villagers, of course, attributed this to the wrath of a certain goddess, Matha. In order to placate her wrath it was devided to levy a three-cent tribute on every family in the village to make possible the purchase of a goat for a sacrifice to the goddess. The Christian teachers, too, were approached for their three-cent contribution. Refusal on the part of the teachers to pay the levied amount was met with the usual threat to close the school. Hearing about the episode, I went to the village owner, and things were amicably settled."

Catechists as well as teachers are at the mercy of the village owner, and their work is hindered or helped by his whims. Let us remember in prayer these fine Christian men and women who are laboring among their own people through persecutions and revilings. Referring to the Indian workers, Mr. Paul writes: "We thank God that most of them are doing their work as honey-bees work in the comb all day, but keep their wings unsoiled."

The Chandkuri Leper Asylum lies across the road from Baitalpur, a short distance to the north. Turning in from the main road, and following a gravelled walk, one passes a home for untainted boys to the right, and a home for untainted girls to the left, houses for asylum employees, and an office building, before entering the main grounds of the Leper Asylum. The entrance gate is supported by two stone pillars, and on one we read: "The Claire Leper Asylum, Founded 1897," and on the other: "The Lord's delight is in them that fear him, and put their trust in his mercy;" a quotation from Psalm 147: 11. The gravelled walk leads to the church, to the right of which is the hospital; and to the left is a group of twenty-eight buildings surrounded by a wall,—the ward for women. Green lawns, a store, carpenter shop, and a ward consisting of fourteen buildings for men lie beyond. All buildings are whitewashed and covered with tile roofs. The 587 inmates constitute a village.

The history of the Claire Leper Asylum dates back to February 20, 1897, when it was officially founded by the Rev. K. W. Nottrott. The missionaries, however, had been dealing with lepers for several years. The first patient was the mother of one of the Christians at Baitalpur, for whom a small hut was built in one corner of the Mission property. Three brothers who were lepers lived in a neighboring village, and the oldest, Jattan, wanted to become a Christian. The village owner refused to grant permission for an evangelist to visit the village for teaching, and the problem of how to help the lepers was weighing on Mr. Nottrott's mind. Fortunately, Mrs. Nottrott's father, Pastor Ferdinand Hahn, who was serving under the Gossner Mission in Chota Nagpur, India, and who

had been associated with leper work since 1884, suggested to Mr. Nottrott that he appeal to the Mission to Lepers in Edinburgh. This Mission founded in 1874, was, and is to this day, serving eastern Asia in a most commendable way under the name of "Mission to Lepers in India and the East." The suggestion was acted upon, and to Mr. Nottrott's delight an initial sum of $120.00 was received for the erection of temporary huts of mud and bamboo that were placed on the piece of leased pasture land across the road from Baitalpur.

The great famine began that year, 1897, and Baitalpur, like other Mission stations, provided for as many of the famine sufferers as possible. Not a few were lepers, and the first year ninety-five of these were admitted. In December, 1897, the Asylum was visited by the Secretary of the Mission to Lepers, and his visit was marked by the first baptisms by Rev. Nottrott.

Soon after the Secretarys' visit, the Duchess of Grafton heard of the work among lepers and made a handsome gift of £300 for the erection of buildings. The village owner of Chandkuri objected to an asylum in his neighborhood, but finally consented to sell a site directly across the road from the Christian village of Baitalpur. This piece of ground, together with a few additional acres, forms the compound as it is today. Since it is located within the bounds of Chandkuri village it is officially known as the Chandkuri Leper Asylum. Substantial buildings of stone replaced the temporary huts; and, at the request of the donor, the Duchess of Grafton, the name "The Claire Leper Asylum" was inscribed on the post of the entrance gate.

Mr. and Mrs. Nottrott were granted a well earned fur-

lough in 1904. On their return the following year, they were stationed at Bisrampur. They can look back with satisfaction upon the establishment and the growth of the Chandkuri Leper Asylum from eight inmates in 1897 to more than 400 in 1904; the majority of these are Christians. Every missionary who has followed has had a part in the upbuilding of the Leper Asylum. Unfortunately, some were there but one year, but long enough to leave the mark of their influence, and to sow the Seed in the hearts of the inmates.

"The main support of the asylum comes from the 'Mission to Lepers in India and the East.'" Thousands of lepers owe relief, comfort and salvation to the work of this society. The government of India also gives a grant-in-aid to the Chandkuri Asylum, and our Mission furnishes the missionary-superintendent. An Indian preacher is employed and supported by the Christian congregation of the leper asylum.

"To the missionary in charge falls the work of general supervision, the buying and distributing of provisions, clothing and medicines, the planning and construction of buildings. But his main work is spiritual, the teaching and preaching of the Christian religion. In this he is assisted by an Indian preacher; for the medical work he has three compounders and three assistants. The physical and moral condition among lepers is generally repulsive and loathsome beyond description. It is needless to say that the work among them calls for much humble devotion and self-denial."

(Rev. H. H. Lohans)

Missionaries who have served as superintendents are:

Rev. K. W. Nottrott	1897-1904
Rev. H. H. Lohans	1905
Rev. E. Tillmanns	1906
Mr. W. H. P. Anderson	1906-1912
Rev. M. P. Davis	1912
Rev. J. C. Koenig	1912-1916
Rev. H. T. Waggoner	1917-1921
Rev. J. Schultz	1922-1929
Rev. M. Albrecht	1928-1929
Rev. H. P. Konrad	1929-1930
Rev. J. Schultz	1930

Special mention must be made of Mr. W. H. P. Anderson who took charge of the asylum in 1906. Mr. Anderson, a successful business man of Canada, knew from his early youth of the work among lepers and was possessed of a deep desire to serve his Master among these most unfortunate people whom Jesus especially commended to his disciples. He was recommended to the Evangelical Synod and was sent to India to superintend the Chandkuri Leper Asylum. He served in that capacity until he received a call, in 1912, from the "Mission to Lepers in India and the East" to become their General Secretary.

Many improvements, partly inaugurated by his predecessors, were completed by Mr. Anderson. During his time a splendid hospital and a home for untainted girls were erected and equipped. He was licensed to baptise and to administer the Lord's Supper. The zeal and the earnestness with which he carried on the spiritual work among the lepers was fruitful to an encouraging degree.

Our Mission was sorry to lose the services of Mr. Anderson, but rejoiced in that the sphere of his usefulness

Chandkuri Asylum, 1927

Lepers having their wounds dressed, Chandkuri Leper Asylum

Being carried to the dressing room, Chandkuri Leper Asylum

Tilda railroad station
Tilda hospital and well

was enlarged. In his present position, he continues to serve us in a very real way.

The life of the leper at the Chandkuri Leper Asylum is made as bearable as their loathsome disease will permit. The asylum is not a place of detention, but it is a home, and is made as homelike as possible. The leper in his little whitewashed house, with enough to eat and decent clothing to wear, is far more happy and contented than he was when he wandered about helpless, shelterless, hungry, and friendless,—a beggar by the wayside, just as he was when Jesus walked the highways of Palestine. During the daylight hours, locks and keys are not in evidence; the people are free to leave if they choose. At sundown the gates are closed, and at sunrise they are opened again.

"The daily routine is indicated by the Asylum gong. At 6:00 A. M. all employees commence their work; the next gong at 6:45 when morning prayers are held. At this hour the men and women may be seen going towards the church from their respective wards. At 8:00 A. M. the gong sounds for work and the children go to school. All men and women physically fit, and without open wounds, must do some light work daily. This generally consists of keeping clean and improving the grounds. At 10:30 A. M. the "cease work" gong sounds. From this time to the noon hour the people bathe, and cook, and eat the mid-day meal. At 3:00 P. M. various classes are held. The children are taught simple Bible History; and there is instruction for those seeking baptism, and a class for adults who wish to learn to read."

(W. H. P. Anderson.)

In the evening hours at the close of the day, one may see little groups of lepers here and there sitting on the

ground, talking over the events of the day, or singing among themselves as they sway to and fro, keeping time with the rhythm of the "Bajas" (drums). Their singing accompanied by the beating of the "Bajas" might last far into the night had not the superintendent given the order that quiet must reign after 11:00 P. M.

At the close of the rainy season, about the middle of October, a large staff of lepers begins whitewashing all the buildings. The task takes from three to four weeks if they can cover twenty buildings a week. The inside of the houses and wards are done more frequently, because the lepers cook in their living-room over an open fire.

The church building, erected by Rev. Nottrott, was enlarged, renovated, and a square tower was added in time to commemorate the fortieth anniversary of Baitalpur station, in 1926. Much of the simple work was done by the lepers, and their cash contributions amounted to almost Rs. 400.

Practically all of the lepers are Christians and are faithful to their church; even the non-Christians attend services regularly. Sunday morning worship is conducted by the missionary or their catechist. Holy communion was served to 435 persons on Easter Sunday of 1929. Sunday-school services are held Sunday afternoons with an enrollment of 492. The classes are taught by Christian lepers, and are held in the open, except when it rains.

Singing is by no means omitted from India's religious program. Illiterate as the majority of the Indians are, they are familiar with the Hindu devotional songs, through hearing them sung or chanted since their earliest recollections. Lyrical evangelists have taught the ideals of the Hindu religion to the common people through song.

"Indian music presents one of the most highly developed systems of music in the world. It is very different from Western systems in its exclusion of harmony and in its development of the variations and grace of melody, in the intricate and elaborate time measures and the importance given to the drum-beat, and in the way each *raga* (melody-form) is associated with a particular period of the day or night and often with a particular season of the year.

"Some Christian missions have depended on translations of Western hymns set to Western music. But Western music can never win the heart of India. Far wiser have been those who have entered the open door into the hearts of India through lyrical evangelism designed after indigenous models. Where this has been done, people sit listening for hours to the Christian message thus presented. The singer-preacher, aided by hand cymbals, drums, drone, and possibly a stringed instrument, unfolds some Bible story, chanting the prose exposition and every now and then breaking forth into one of the chants or songs that develop the various incidents of the theme. Already there is the distinct promise that India with its passion for song will some day give rise to a new development in hymnology for the Christian Church."

(Building with India, by D. J. Fleming.)

Our India missionaries have not been unmindful of these facts; Rev. Stoll edited and published several small collections of Christian "bhajans," and the Baitalpur Orchestra for Lyric Evangelism holds a prominent place in the service of the church.

Outside speakers, who are frequently secured for the leper congregation, come from England, Scotland, and are

found among visiting missionaries; but none are enjoyed more than blind Simeon, of Baitalpur, a singing evangelist. Blind Simeon sings and chants the Christian message in true Indian fashion, and by so doing holds the attention of his audience for hours.

The financing of any church is a sort of spiritual thermometer. If anybody is poor, it is the leper. He is allowed but ninety-two cents a month for fuel, spices, oil, green vegetables, and spending money; rice and clothing are furnished. His monthly allowance may be increased only if he is able to be employed by the Mission. But out of their meager income the lepers have supported their church for years. They have paid their Indian catechist and Bible-woman, they have paid the expense of whitewashing and painting the church, and do all light repairing. They pay annually to the Tract and Bible Societies, Mela Association, Indian Mission District, and the India Christian Mission Association; and they do not come short of their fellow Christians in making a contribution for a neighboring church when called upon, such as the new churches of Bhatapara and Khariar. Neither do they forget their own fellow sufferers; the Indian eats with his fingers, but many of the lepers have no fingers, and so have to be fed by others; the congregation made a recent contribution of Rs. 112 ($37.00) for 300 spoons. The lepers' offering for the year 1929 amounted to more than Rs. 988.

The Chandkuri Leper Hospital was erected during the term of Mr. Anderson through the generous gift of a titled English lady. It was renovated in 1926, and put on a sound hospital basis. The institution had been run 28 years without the aid of a resident physician. Superin-

tendents and compounders had done work that merits unstinted praise. Missionaries and Christian Indians had labored continuously at their several stations dispensing medicines and healing wounds without a medical organization, or the supervision of an American doctor.

One Sunday the Executive Secretary of the Board of Foreign Missions gave a general missionary message on the work in India in one of the churches of Baltimore, Maryland. The need of an American doctor had long been a subject of prayer, but this particular message was centered about another phase of the work. A young doctor was in the audience who later approached his pastor with the inquiry as to the opportunity for service in India. Thus, the way was opened to establish medical work in our area of Chhattisgarh by fully trained medical practitioners.

September 7, 1924, witnessed not only the marriage of Dr. Milton C. Lang and Miss Lillian Lee Barner, both of Baltimore, but also their commissioning as the first medical missionaries to be sent out by the Evangelical Synod. Enthusiastic and courageous, full of the vigor of youth, these newly appointed missionaries sailed for England in the fall of the same year. Some time was spent in the University of London studying tropical diseases and their treatment. Arriving in India, they were stationed first at Raipur. A greater part of 1925 was again spent in study; a course under Dr. Ernest Muir, a specialist, in a leprosy school in Calcutta was followed by a course in eye-surgery under Dr. J. H. McPhail at a Scottish Mission in Bamdah, North India. Language study was pursued in the hills at Landour.

Attempts to open a dispensary at Raipur proved inadvisable; first, there were no facilities, and no space for

enlarging the work; second, patients could be sent to the government hospital in the city. The doctor and missionaries were searching for a place to locate the hospital. The choice finally narrowed between Bhatapara and Tilda. The situation was placed before the missionaries of the Conference and put to a vote. *Tilda* was chosen! (1) because the whole area is without medical aid; (2) it is on the same railway on which Bhatapara is located; (3) it is accessible from the larger Mission stations by means of two main roads; (4) nature has made better provision for securing water; (5) a plot of ground equal in size to that selected at Bhatapara (the only site available) could be purchased for less than one third the amount; (6) Tilda is a more desirable place in which to live. Purchasing land in India is not a speedy process, and while the months were slipping by, Dr. and Mrs. Lang went to Baitalpur.

Late in December, 1926, Mrs. Lang entered the Muir Hospital of the Scottish Mission to take a course in midwifery, and the Doctor opened a dispensary in the former office building of the leper asylum. Good work, and plenty of it, was accomplished in the little room with a cloth partition to separate the dispensing room from the operating room. The people were gaining confidence, for contrary to the supposition that a new doctor is awamped with patients, his work grows in favor only as he is successful. The news of cures spreads rapidly, and so does that of failures. By March, Rev. Schultz placed at Dr. Lang's disposal a large house that had been used by an Indian doctor; this afforded a large dispensary, an operating room, laboratory, spare-room, bath-room, and two large storerooms. The first quarter of 1926 the doctor had to his credit 104 operations, of which 45 were on the eye, includ-

ing ten cataracts, besides a large number of dispensary treatments.

The Asylum hospital became a new place. "Old floors came out; here a wall was knocked out and replaced by another one, and the openings in partitions were filled in with new glass closets. All the wood-work was enameled, new furniture was moved in, and before the old year closed, a beautiful operating set was placed in the operating-room. Many a lepers' hand or foot walked out, too, not along with the person to whom it once belonged, but with the sweeper carrying it out to a premature burial."

(Dr. Lang's report of 1926.)

Gangrene, the chief cause of death in leprosy, had been robbed of its toll in many cases, by operations. Ugly ulcers were cleansed and dressed, and in the early stages of the disease chaulmoogra oil was used in giving treatments by injection twice a week.

The fall of 1926 saw the arrival of Sister Minnie Gadt, a Deaconess of the St. Louis Deaconess Hospital. The sending out of Miss Gadt, the first nurse to India under the Evangelical Synod, was another step forward in the development of medical work. Her first year was spent largely in language study at Landour, before she joined Dr. and Mrs. Lang at Baitalpur in November, 1927.

The year 1927 was a fair demonstration of what a resident physician can accomplish at Baitalpur-Chandkuri. Only nine months, however, can be taken into account, for the Langs were sent to the hills for part of the hot season, and some time was spent at another station for medical work.

At the beginning of the year about ten patients would come to the dispensary in one day; at the end of the year

35 or 40 patients were the rule. Dispensary hours were from 8:00 A. M. to 10:30 A. M., and the afternoon hours were devoted to the leper asylum. Ten patients, of the 200 under treatment, were pronounced free from leprosy, and there were no deaths from gangrene during the year. Besides asylum patients, about 65 lepers came for treatment, twice a week, from neighboring villages as far as twenty to thirty miles away. The total number of patients treated was 2,746, and there were 154 operations.

The lepers are remarkably cheerful. Passing through a ward, one might ask, "How are you today?" and the answer invariably is, "Through the grace of God and your mercy, we are feeling quite well."

On one occasion Dr. Lang was given the opportunity to give an illustrated lecture on leprosy in Bhatapara in the evening after acting as judge in a baby show in the afternoon in which Mrs. Gass had assisted him. Dr. Lang reports on the lecture:

"There were a number of attractions in Bhatapara at the time,—a baby show, a fair sized circus, a railroad strike, and the lecture. When the time came for the latter, there was no one present except the promoters of the affair. But there is always a way; so the band of the circus was called in front of the hall, and it played a few tunes. The people came in twos, fours, and tens until the hall was crowded. Taking advantage of their love of music and curiosity, I stepped up and gave them a talk on leprosy. I feel sure that very few professional men in America have lectured under such circumstances."

The doctor was kept busy with the preliminary work for the erection of the new hospital, and an ever increasing number of patients at the dispensary. Then, like a bolt

out of a clear sky, he became seriously ill. Dr. Ernest Muir ordered him to the southern hills. Miss Gadt, with the help of a compounder, carried on work at the dispensary from February to April, 1928 when she went to Raipur to do her second year of language study. The dispensary was closed until fall when Dr. Lang returned. Of that home-coming Dr. Lang wrote: "We returned one evening and had no idea we should open the dispensary; but the next morning, Sunday morning, a row of patients were sitting in front of the bungalow, and among them one who had been in agony for four days, whom I could not refuse to help, and who could only be helped by a small operation, so I took him under my care.

"When the doors of the dispensary were once opened, we felt that it could not hurt to keep them open; and that first day, in about one hour, we treated some twenty-six patients."

The dispensary was kept open about one month, but the work was too much for Dr. Lang's impaired health, and he took to his bed again. Mrs. Lang also became ill and had to spend six weeks in a Calcutta hospital.

After Mrs. Lang returned to Baitalpur it was found necessary for her and the doctor to leave India for a different climate, and late in 1928 they sailed for Switzerland. Since that time Dr. Lang has been a patient in a sanitarium at Leysin. Reports are that he is the "prize patient," having responded so readily to treatments, but the process has been long and tedious. His return to India depends upon a complete restoration of his health.

In the meantime the call had gone forth for two doctors, one for Tilda and one for the Chandkuri Leper Asylum. Dr. E. W. Whitcomb of Cresbard, South Dakota,

answered the call for Tilda, and he, with Mrs. Whitcomb and their three little sons, sailed for England in September, 1928. After a course in tropical diseases in London, and a visit with Dr. Lang in Switzerland, they proceeded to India, and arrived in Bombay in March, 1929. Since the language school at Landour would open within a month, they were advised to go there at once and thus escape the hot season on the plain.

Miss Gadt re-opened the Baitalpur dispensary in December, 1928, and in seven months treated 2,153 patients, besides those treated at the Christian Mela and in the villages. She was assisted during the morning hours by a compounder who preached to the village people afternoons. The nurse was kept busy afternoons with in-patients (those who were detained for several days), making up dressings; as time permitted, she visited the villages with her first-aid kit. Many and varied are the diseases treated,—bites by insects, reptiles, and animals, fevers, skin-eruptions, ulcers, teeth extraction, and obstetrical cases. The confidence of the Indian is such that he does not limit the professional ability of a nurse.

Since their return from furlough in 1929, Rev. and Mrs. John Schultz are in charge of the Leper Home and Hospital; they have taken up their work with great enthusiasm and sincere devotion.

II. Tilda

Tilda had been a subject of conversation and prayer for months. Dr. Gass was negotiating with the government for a beautiful site of twelve acres valued at Rs. 2000; but difficulties were experienced, as is so often the case in purchasing land in India. Then the joyful news was

sent abroad among the missionaries: "Tilda is ours!" Tilda became ours by right of a gift from the British government, on condition that it be used for medical work, in consideration of a small yearly rental.

While missionaries were negotiating for land, God was working in the hearts of two of his own, a man and his wife in St. Louis who sent a gift of $5000 to the Board of Foreign Missions "for the work in general." When the news of a proposed hospital reached them they sent another $5000 and expressed the wish that both sums be used for medical work. The Indian Conference then made an estimate of the probable cost of the necessary main buildings, totalling Rs. 100,000 ($37,000). The donors of the first gifts heard of this and added $15,000 with the promise of taking on the obligation in full for the building work; within another few months the balance of $12,000 was sent. Instead of perpetuating the family name in that of the hospital, the donors requested that it be called simply *"The Evangelical Hospital."*

Plans were made immediately for the erection of the doctor's bungalow. In 1927 a committee, including Dr. Lang, was delegated by the Indian Conference to visit some of the finest Mission hospitals in Central Provinces. It was agreed that the hospital of the Scottish Mission at Nagpur had been found the most satisfactory. The corner-stone of the main hospital building was laid March 5, 1929. One of the missionaries wrote: "With bowed heads we remained silent for a few minutes after the benediction. Our hearts were filled with gratitude to God for answered prayer in behalf of this great and needy work."

The units of the Medical Compound are gradually being erected. As one enters the compound from the main

road, 150 feet to the right is the doctor's bungalow, and the nurses' home will be opposite, to the left; another 350 feet brings one to the hospital. The first unit consists of offices, consulting, operating, sterilizing, and nurses' rooms, a laboratory and a dispensary. Other necessary buildings have been erected, such as servants' quarters, store-rooms, sweepers' house and a garage. Back of the main building have gone up the wards for men and women. On other sections of the compound are to be erected a compounder's house, assistant doctor's house, nurses' home, and chapel.

September 26, 1929, is a date that will go down in the history of the American Evangelical Mission as the day of the opening of the Evangelical Hospital. Miss Gadt and Dr. Whitcomb and family made their exit from Baitalpur together and took up their residence in the doctor's bungalow at Tilda. The hospital was not completed, so the garage was turned into a dispensary. A temporary shed was erected for the in-patients. It was long, closed on three sides, open to the north, and the interior was divided into four rooms by means of partitions; each room was large enough to place two cots.

February 19, 1930, the dispensary was moved from the garage to the unfinished rooms of the hospital. Two days later a man came with what is called "Madura Foot," and the next day a woman with a cancerous growth on her wrist. Both patients were told that an amputation would be necessary, but they must wait a day or two. When the morning set for the first operations in the new hospital arrived, the patients were sent for. Dr. Whitcomb said: "I thought that one or the other or both would get scared and run away during the night, but they were both there." Miss Gadt gave the anesthetic; Mungal, the compounder,

assisted as much as his knowledge allowed, and Dr. Whitcomb, with a prayer to God for help, did the amputating.

Would that we of the homeland could have peeped into the rooms of the hospital shed after a few days. In one room lay the man, in another the woman; their faces had lost the traces of pain and suffering, and when the nurse made her appearance, they fairly beamed with happiness. In another room lay a little widow. Cataracts had been removed. Before they found their way to Tilda, her little eight year old son had begged for their living, and she prepared the meals when they had any. This particular evening when Miss Gadt made her rounds, patients or their friends of the same caste were cooking their suppers; the little widow lay quietly, and the boy was making no effort to build their fire.

"Are you not hungry?" asked the nurse.

"Yes," replied the mother.

Turning to the idle lad the nurse inquired: "Boy, why are you not cooking food for her?"

"I have only two fuel cakes, and I'm saving them for tomorrow."

He said it so matter-of-fact that one would know it was not the first time they had gone hungry. The little eight year old, too tiny to work, must often have been unsuccessful in his search for food. The other patients were asked to give them fuel and the compounder was sent out for some milk.

The little widow came to the Evangelical Hospital blind, and she went out seeing. The man faces life a partial cripple but without pain and better qualified to earn his living than he had been for four years. The woman goes forth with one hand; but with that one hand

she can take her place in the arena of life's struggle as she could not when that hand must always support the useles one. So the medical work has become established. The fame of Dr. Lang's successes has been passed on to Dr. Whitcomb, for from the very first people came and wanted their eyes operated on. Caste is taken into account whenever possible, but in one room are two women of different caste. The first lady opposed, but when she was told that the new lady was blind just like she was, she withdrew her objections.

May Tilda increase! Thither may India's suffering come; not to a place to be feared, as the Indian has designated government hospitals, but to a place in which to be cured; a place where the Great Physician is in charge, directs the diagnosis and the surgeon's knife; a place where the Giver of Life may give to India's dying, life and Life more abundant.

We turn our eyes back to Chandkuri,—to the struggle with disease and death; to the wistful waiting of 587 lepers for an American doctor to take pity; to the courageous faith and perseverance of missionary and compounders to alleviate suffering. In the fall of 1928 Dr. Lang wrote: "It is one of our greatest hopes that the time will soon come when Chandkuri will have its own doctor. There can be no greater need than that in caring for nearly 600 people, who are not only suffering with leprosy, but with many other diseases—many of whom also have tuberculosis. There are great opportunities for research work, and it surely is the right place for the right man."

Again Dr. Lang wrote just before he left India, after the dispensary had been closed for seven months:

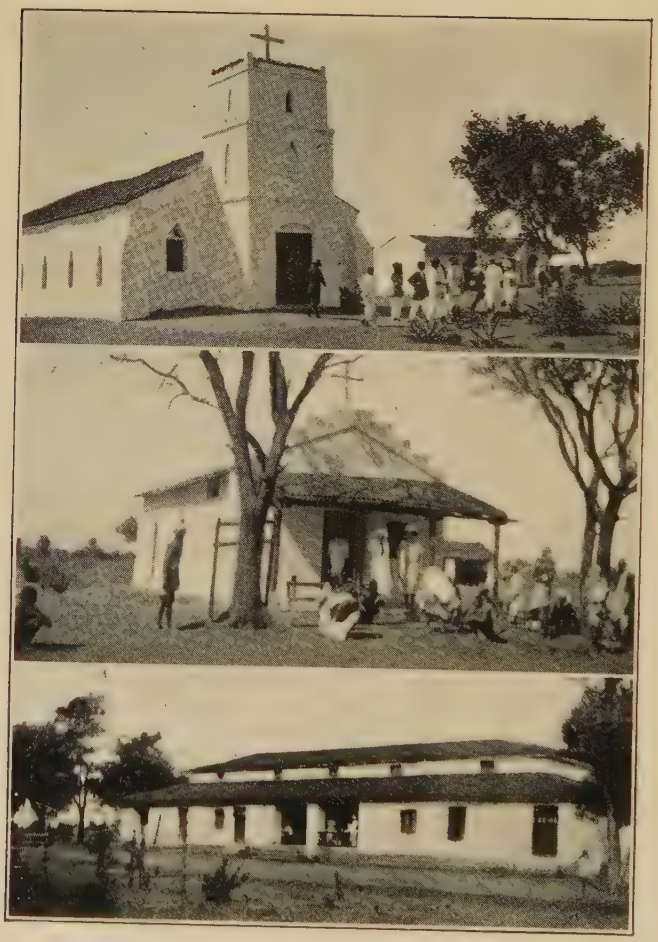
"Baitalpur is a closed episode, except for an Indian

Compounder's work, unless you can supply a man there for the asylum. That was one of the hardest things, to see how the medical work had lapsed back to the old inefficiency. Our compounders do the best they can, and do very well; but so much better could be done. The advanced gangrene cases now must die, no laboratory work is done that amounts to anything,—and our hopes that Chandkuri would be the central hospital for the Central Provinces,—including research—also is in danger of dying an unnatural death. *If we could only find a man with a large enough vision for this really wonderful, Christ-like work. A man to whom material gain is secondary to a love for his profession. Maybe he will be found."*

A nurse, Miss Magdalene Kroehler, of Henderson, Minnesota, has answered the call for a nurse to the lepers, and she got ready to sail October 10, 1930. We admire her bravery, her devotion and her consecration; but are American doctors, men or women, less brave, less devoted to their profession, less consecrated to their God? Youth prides itself on self-expression. Dr. Lang belongs to the youth of today, he has expressed himself, and has offered to youth in the medical profession a challenge. Who will accept his challenge?

"He sent them to preach the Kingdom of God, and to heal the sick and to cleanse the leper." Luke 9: 2; Matt. 10: 8.

Dr. Whitcomb and his pandit at language study, Tilda
Doctor's bungalow at Tilda



The Parsabhader church conference, 1927
Parsabhader dispensary, 1926
Parsabhader old bungalow, 1926

VI. Sakti—Raigarh—Sarangarh

The area assigned to the American Evangelical Mission includes the territory of and that adjoining three of the Feudatory States of Chhattisgarh, Sakti, Raigarh, and Sarangarh with an area of 2000 square miles, having a population of 277,000 people who are living for the most part in 1350 villages.

The people are Gonds, Kols, Garas, Kawars, and jungle tribes of the aborigines. The languages spoken are chiefly Chhatisgarhi, Hindi, Uriya, and tribal dialects. Their religion is principally Hinduism with its multitude of gods and goddesses, altars and shrines, sacrifices and festivals. Their occupation is largely agriculture, though a small proportion of the people are engaged in the manufacture of burlap and India silk.

Sakti is a word that may have any of three meanings,—the name of the State, the capital of the State, and the name of the Mission station. The latter is situated two miles from the town of Sakti, in Bilaspur District, and was established by the Rev. O. Nussmann in 1909. A Mission house, school for boys, catechist's house and servants' quarters were erected by Mr. Nussmann. A dispensary, boarding homes for boys and girls, and other necessary buildings were added later.

Since the whole area was non-Christian, the missionaries spent and still spend much time in touring. Due to lack of roads, the impossibility of travel in the rainy season, and the impracticability for the westerner to travel in the hot season, the progress of Christianization has been naturally slow. The way has led into unforeseen territory, and points to much "land to be possessed."

The Church of the Sakti area is a missionary church;

weak in numbers, and weaker in her economic condition; the congregation has shouldered more of its own support and that of its catechists in her out-stations than the majority of American churches do proportionately. The ten Sunday-schools of 687 members, the larger portion of whom are non-Christians, are entirely self-suporting. The labor that is contributed by the Christians cannot be reduced to figures. The cemetery is kept clean, walls are whitewashed, all the chapels in the out-station areas are erected and kept in repair by the voluntary labor of the Christians. Even the boys and girls of the orphanages contribute their mite,—the girls keep chickens and sell eggs, giving the proceeds to the church for their offerings; and the boys keep the church building clean, which alone saves the Mission two rupees a month.

The schools do not exceed the primary grades. A fine piece of missionary work is being done in Sakti's seven schools. The total enrollment is 566, of which 538 are Hindus, one Mohammedan, and 27 Christians. The missionary in charge has great difficulty in finding and retaining capable Christian teachers. They are reluctant to go so far from the association of their families and from the Christians of other stations. The hope for fully trained teachers lies in the boys and girls of the area who are taking advanced work in the schools of Raipur and Bisrampur.

The orphanages are also boarding houses and harbor 26 boys and 17 girls. The number is kept down because parents object to sending their children so far from home, for most of the out-stations are many miles away from the main-station. The parents, themselves, have solved the problem by sending their children to the nearest out-

station school, and boarding them with friends in the village.

There is no doubt that the small number in the Sakti orphanages have less of an institutional life than those in the larger homes. The meals are usually the same thing day after day,—the plate is heaped high with rice, a pottage of dal (sort of split peas), in which plenty of red pepper has been cooked, is poured to one side, the two are mixed with the fingers and lifted to the mouth like some folks eat salted peanuts. Green vegetables may be bought at the bazar once a week; these are cooked with sweet oil and green peppers and take the place of dal with the rice.

The Indian children are very modest in their requests for treats. A raw cucumber is enjoyed by them more than an ice-cream cone is by an American child. Puffed rice mixed with sugar-cane juice, and "chena" (a grain that answers for popcorn and peanuts) are greatly enjoyed when a bit of money may be spent. Thirty-four cents will provide fifty children of the Mission with more of the above luxuries than they can eat. Picnics to the river that flows near the station are an occasion of great glee, especially when fish may be secured. Fish curry added to their rice is a great delicacy.

The out-stations of Sakti have increased in number through the faithful evangelization of missionaries and catechists. The people of Raigarh and Sarangarh have shown greater interest in the Gospel than those of Sakti; therefore the twenty out-stations are far removed from the base.

An out-station was established at Charapali in 1919. This small village of 300 inhabitants is situated in British territory just outside the native State of Raigarh. Sur-

rounding it are many villages where the people are awaiting the preaching of the Gospel. The missionaries who have labored so incessantly in this promising but difficult field, saw the advantage of placing an Indian pastor in Charpali, and have had the joy of witnessing a rapid development. Successively the following missionaries have had a part in the upbuilding of this frontier field:

Rev. O. Nussmann	1909-1912
Rev. M. Lienk	1912
Rev. H. A. Feierabend	1912-1913
Rev. O. Nussmann	1913-1915
Rev. Th. Twente	1915-1921
Rev. J. C. Koenig	1922-1927
Rev. E. Menzel	1927-

Raigarh and Sarangarh

In 1920, the Rev. Y. Prakash was sent to Sakti from Bisrampur where he had served as head-catechist for twelve years. The coming of Mr. Prakash brought a new impetus into the work. As the years have passed by, they have proved the inestimable value of the right kind of Indian pastor in village work, for this particular pastor is intensely evangelistic; he can tour during the twelve months of the year; he has the language at his command, and he knows how to make contacts and win the confidence of the people; in short, he is a more effective inspiration and pertinent example than a European or American can ever become.

Rev. Prakash has furnished us with a brief autobiography.

"In the village near Bombay where I was born, there was a school supported by the Salvation Army. My older sister and I attended it. When I was eleven years old,

my sister openly confessed her belief in Jesus Christ. As soon as my father, who was a Mahratti Brahmin, heard of this he drove my sister out of the home. I loved this sister very much, for after my mother died when I was about six years old, she took care of me and loved me as only a mother can. I therefore went with her when she was driven away from home, and with her was admitted into the home for children, kept by the Salvation Army.

"Here I had the privilege of attending all their schools. My sister died after some years. I often saw my father, and by and by he became so reconciled that he bore a part of the cost of my education. After I had finished the highest school of the Salvation Army in India, I was sent to England to complete my theological education. I studied for eighteen months in the Clapton Training School in London and then returned to India. For several years after this I served the Salvation Army in various cities.

"The study of the Bible convinced me that a believer in Christ should be baptized. The Salvation Army does not baptize, but interprets Christ's command spiritually. I corresponded concerning this matter with a number of missionaries; among them was the Rev. K. W. Nottrott of Bisrampur. When I clearly saw the way Christ was leading me, I went to Bisrampur with my family, and there in the year 1907, we were baptized. For twelve years after that I had the privilege of serving as head catechist in Bisrampur. In 1920 I was ordained as a minister, and was sent to Sakti; after that to Charpali in the Raigarh district. This is a very promising field, and I

enjoy the work, but am willing to go wherever my services are required."

Charpali, now called a sub-station, became the second base of operations, and the residence of the Indian pastor. Periodically the missionary visits all the out-stations of his charge, and on rare occasions he is accompanied by his family. In the year 1925, after six days of touring in a tonga, Mr. and Mrs. Koenig with their children, arrived at Charpali. Of this visit Mr. Koenig wrote:

"We had a ride, full of jolts, of eight miles down to Charpali, where in the comfortable and hospitable home of Rev. Prakash and his good wife we could rest our weary bodies. The old school building, remodeled into a home, forms the nicest Indian parsonage in our Mission. The newly erected chapel of clay walls and (village tiled) roof is a nice model. These, with the home of the catechists and other houses, are enclosed by a wire fence, within which some trees, flowers and a small garden are planted, forming an oasis in the weary succession of Indian fields and dusty villages."

It is not an easy task for Rev. Prakash and 28 catechists to serve about 500 Christians and carry on an aggressive campaign throughout the large tract of country on foot or with the bullock cart, but it is possible; which is more than one can say of carrying on such a campaign from Sakti.

Much interest in Christianity has been aroused in and around Charpali through the dispensary which was moved from Sakti. Treatments were given 2000 people in 1929 by a compounder. The head-master of the school of Sakti dispensed medicines to 864 people of that area.

Evangelism has been carried on unremittingly some

part of each of the twelve months of the year. Catechists have been strengthened and better fitted for their work by an institute of one week, when they came together under Rev. Prakash and Rev. Menzel early in 1930.

Each year since 1923, from one to four out-stations have been opened; and one, usually two catechists have been placed in charge. Two old out-stations of Sakti were turned over to the sub-station. By comparing the latest figures one can determine the status of the work.

	Out-stations	*Christians*	*Catchumens*
Sakti	6	142	7
Charpali	13	465	95

Slowly the people are placing more confidence in the Christians, as is seen by the attitude of the non-Christians in Umaria, three miles south of Raigarh.

"Ten years ago a missionary passing through the village would not have been greeted. Now, the malguzar not only gladly puts his horse at the missionary's disposal for the sixteen mile ride from Raigarh to Charpali, but invariably insists that he stop for a meal and a rest on his way through the village.

"Ten years ago a convert from the Gara caste (a low caste) was persecuted and ordered out of the village. Christians were not permitted to wear shoes or carry an umbrella, while passing through the village. The other week the malguzar, a high caste Brahmin, went to attend a meeting of the Mission workers at Charpali, spent the whole evening, even late into the night, squatting on the floor in the midst of converts from the Gara and Chamar castes, singing and playing Christian songs according to Indian melodies; and then spent the rest of the night

on Rev. Prakash's verandah. Evidently he did not yet have enough courage to sleep inside of a Christian home."

(Rev. Twente.)

It is not always necessary for a catechist to force an entrance into a village by patient, continuous visitation, but some are asking for the Gospel and schools. Rev. Prakash states that people from Sarangarh sought him and begged him for a catechist to be sent to their village to teach them the Christian religion and its way of living.

"Not once, but at least a dozen times they came, and asked me to go with them. At last I had time to make a visit and saw the villages where the people were so much interested. We preached, and sold many tracts, and some people were ready for baptism. I was not very anxious to baptize them, however, as they had not learned very much; and as this was a new area, I was afraid that in the persecution they would have to suffer, they might not remain firm. But, on leaving, one village man came running after me with his three children and fell at my feet, requesting to be baptized. He said, 'I fully believe that Jesus Christ is my Saviour.' He confessed his sins and shortcomings, so I could refuse no longer, but baptized him at a river about two miles from the village. After having a short service with him, he went away rejoicing."

(Rev. Prakash.)

Later Mr. Prakash visited this section again, and baptized twenty more souls. Two catechists were placed in the area, and homes were built for them on ground belonging to the Christians, as the malguzar refused to sell land for the purpose.

A testing time came after two years when the Rajah was away from his State for eight months on account of

poor health. The police officials, headed by their chief, troubled the Christians of the village by beatings, and demanded that they give up their new religion, but they would not recant. Three days and three nights in the cold only brought forth the answer: "But we are Christians, and we shall remain firm in Jesus Christ, now we know him well and good. Now you can do whatever you can do. We know that our Jesus Christ will help us in times of trouble, and he will save us and keep us firm."

The head of the police aroused the non-Christian villagers, and demanded that the little chapel erected by the Christians be torn down. The Christians refused to destroy their chapel, saying that it was their place of prayer. Then, after vain resistance, the building was ruthlessly demolished amid the shouts and singing of the mob and the crying of the Christians. In their extremity, the latter fled to their pastor, Rev. Prakash, who re-assured them and besought them to show a Christ-like spirit. On the advice of Dr. Gass, the pastor wrote to the Rajah (ruling prince) and even though he is not a Christian, he discharged the head of police.

When Rev. Menzel and the Indian pastor visited the village a few weeks later, they found the people firm in Christ and happy, singing songs to the beating of their drums and other instruments. Before the missionaries left, seven non-Christians were baptized. The whole Gara caste seems to be turning towards Christianity. Much credit is due to the faithfulness of catechists who refused to forsake their flocks in times of persecution.

The leaven of Christianity is quietly working, for since May, 1930, a foothold for an Indian worker was granted in the hostile town of Raigarh, where at last it was possible

to purchase a piece of ground with small, but usable buildings on it.

Northern Raigarh was opened in 1926. The missionary traveled by train from Sakti to Raigarh where he was met by the Indian pastor and some catechists. After a night of rest in the station they started on their tour over unknown roads. Catechists and servants had preceded them by bullock-cart, carrying the tents and equipment. The trip was made in Rev. Prakash's cart, drawn by Sakti bullocks, since a tonga (a better cart with springs) could not stand the rough roads. The former is without springs, having a canvas stretched over a frame that is hung over the body of the cart on which one may sit or recline. Overhead is a roof of canvas stretched over bamboo, to keep out the dust and heat.

Four miles out of Raigarh the road entered a pass between two steep hills, and skirted the hills for a long distance,—hills towering on one side and a sixty foot embankment of a river bed on the other. Finally the round led away from the hills into the open, and the travelers found themselves shut in by jungles on both sides. By noon they reached a stream where they found the tent cart; and while the cook was preparing their meal, the missionaries visited a nearby village. They proclaimed the Gospel to a group of people, and, as is their custom, they offered tracts for sale; to their astonishment, the people bought them readily and began to read. Upon inquiry it was found that, though there were no schools, the people had learned to read from their parents, or from each other. Some could read more fluently than others, but nearly every one could read. This village was no exception; in

nearly all the villages visited on the three weeks' tour, the majority of the people had this unusual ability.

Returning to the friendly stream they ate their lunch and enjoyed a noon-day rest. The tent-cart preceded them again, when they began the afternon's trip riding in the springless cart, or walking by its side. As they passed through the villages they preached and sold tracts. By sunset they reached a village called Taraimal. Here to their surprise they found the villagers setting up their tent, and the malguzar came to welcome them with gifts of rice, dal, and fruits, not only for the missionaries but for the catechists and servants as well. Another gift that was much appreciated was some huge logs for a fire. The night was very cold; and when the missionary heard his companion searching for more covering, he thought of their attendants with scant clothing and no blankets in a small torn tent. He got up to see how they fared and found them seated around the burning logs.

They stayed here three days. Mornings the group divided,—the pastor with one part went one way, and the missionary with the others took another direction. They visited the villages, preaching and selling tracts. Everywhere they were received with the same courteous treatment, and requests for the whole New Testament and Bible were surprisingly numerous. The evenings were reserved for Taraimal, where the people gathered around a big blazing log fire, and listened to blind Simeon, Baitalpur's singing evangelist, as he sang in his matchless way the story of the Prodigal. Mr. Koenig says that the discussions after the singing showed the songs caused many to think of the need of their own souls.

After three days they moved on again. One can ima-

gine this little company of six walking up the steep, rough road, a thick jungle growth on both sides, and the bullocks laboriously pulling the cart behind them. Arriving at the top they found an open plateau, and looking back they could see the plain below, forty miles across, until the view was obstructed by a range of hills north of Raigarh. The smoke curling up here and there marked the place of villages in the clearings. To the northeast and west the view was cut off by high, thickly wooded hills. Their length of stay in one place was determined by the number of accessible villages.

Their objective was Lailunga, the county-seat of the northern part of Raigarh State. The farther north they went, the rougher and more steep the roads became, and in some places the buffaloes climbed the hills on their knees, dragging the cart after them. The villages were more scattered and more "jungly," but everywhere they found people who were able to read, and who were eager for books and tracts.

Lailunga is situated in the center of an elevated plain; here are the court buildings, a police station, dispensary, a school, and a weekly bazar. The travelers stayed one week, visiting the numerous villages of the district.

The original plan had been to cross the boundary hills into Udaipur State and tour back to Raigarh another way. But the stock of books had been sold, and the animals were exhausted. The missionaries hurried home the way they had come, and the catechists followed with the tent-cart, preaching on the way.

Looking back on events the missionaries realized that they had covered only a small part of the untouched territory of the American Evangelical Mission. The Gospel

had been preached in more than 100 villages for the first time; and the sales of tracts, New Testaments, and Bibles exceeded Rs. 60. No one could deny that Lailunga would make the logical place in which to establish a sub-station. A large number of villages are within reach, and the weekly bazar brings people in from all the surrounding country. The northern section of Raigarh is too far removed from either Sakti or Charpali for Christians to send their boys and girls to our schools; and if the children do not receive a Christian education they are likely to lapse into paganism again.

The relocation of Sakti has been under consideration for several years. The greatest hindrance has been the inability to secure a Mission site in a desirable location. As has already been stated, the development of out-stations extended into unforeseen territory; and out-stations must be established where the greatest interest in Christianity is manifested.

Sakti station is cut off from the surrounding country in the rainy season by lack of roads. Dry stream beds become raging torrents, and travel is confined to the limits of the Mission compound, though the center of her out-stations lies forty miles away. The Mission house is in bad condition, but due to the fact that negotiations are being made for the purchase of land, repairs have not been made. The missionary, the Rev. E. Menzel, moved to Bisrampur in 1929. Sakti station is in care of two Indian workers who, with the catechists in charge of the out-stations, work under Mr. Menzel's direction.

"Why is it so difficult to find a suitable site for a Mission compound?"—someone might ask.

1. Nearly all of the Sakti Mission field lies within

the Feudatory States. The Rajahs, or rulers, influenced by the Hindu priests, are usually hostile toward the missionaries or catechists and refuse to sell land for building purposes; however, they let them come in to teach Christianity.

2. A suitable site must not be too close to a river, for in the rainy season it will cut off communication and might wash away part of the land.

3. It must not be black cotton soil which cracks open in the hot season, and tears building foundations apart, as has been the case in the present compound. Unfortunately a large portion of the Mahanadi valley, in which Sakti's out-stations are located, is of this soil.

4. The land cannot be low, for practically all such land is used for rice fields.

5. It must be on the railroad, or on a good road that is open the year round.

We find ourselves limited to three square miles of land from which we might choose a site; for the railroad runs through the Feudatory States, and there is but one permanent road of three miles leading into British territory.

In 1928 a site was chosen near Chandrapur on a strip of land in British territory. The plot consists of ten acres, and though not just what our missionaries want, it is the best piece procurable. Chandrapur is in the center of the southern section of our field, in a thickly populated district; and all the Christians live within a radius of twenty-five miles.

"Then why," says the inquirer, "do we not make purchase and begin building operations?"

One-half of this plot is public grazing land and con-

trolled by the government. An application was sent to the government in 1928 but the answer has not been forthcoming. The other half is a sample of hereditary ownership in India: Suppose five acres were owned by one man who had five sons and each son inherited one acre. He would be loathe to sell his inheritance. Someone has said: "In the heart of no man is the love for the spot where he was born more deeply rooted than in that of the Hindu. They often return after the second or third generation." Therefore, as descendants increase, the land is divided and sub-divided, and re-subdivided, until this particular five acre plot that our missionaries wish to purchase, is owned by twenty-five different persons, among whom is the malguzar. The inability of any one to furnish a clear title, or the refusal of any one to sell, makes the purchase impossible. Until such difficulties, including the adverse influence of a rival of the malguzar are swept away we cannot hope to conclude the purchase.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalm 76: 10.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 2: 8.

UDAIPUR
Dharmmjaigarh
Lailanga
Tuluma
Hasdo
Arpa
Mand
Hasdo
Kawardha
III Chandkuri
(Belaspur)
Sargaon
Bilaspur
Sakti VI
Khursia
Raigarh
Lohara
Maro
Nandghat
Niparia
Jarenga
Bemetara
Bhatspara
Bazar
Lawan
Chandarpur
Charpali
Mahanadi
Seonath
Simga
Bilirampuri
Parsabhader IV
Kasdol
Sarangarh
VIII Tilda
Bhandar
Kharora
Sirpur
II Raipur
Pithora
Arang
Tumgaon
Jhalap
EVANGELICAL MISSIONS
CENTRAL PROVINCES
INDIA
Abhanpur
Mahasamund V
Nawapara
Rajim
Fingeshwar
Suarmar
Jonk
Kurud
Nawapara
Dhamtari
Mahanadi
Komna
Tel
Khariar VII
0 10 20 30 40 50
STATUTE MILES
KALAHANDI
Deobhog
Bhawani Patna

VII. Mahasamund—Khariar

The country we are about to enter lies almost due east of the city of Raipur in the Raipur District. The traveler is disappointed if he expects to see density of forest and the tangle of the jungle the first day's trip, for all around him lie open land and low, water-soaked rice fields. If the trip is made in the rainy season the distance of thirty-three miles from Raipur to Mahasamund might not be covered, even with an automobile, as quickly as one would suppose. Several small streams must be crossed that become impassable after heavy rains, and might cause him to spend the balance of the day and night in one of the public rest houses, called Dak Bungalows, that are found along the way and are maintained by the government. He must reach the Mahanadi River before darkness falls, for the ferryman will refuse to put him across the half mile span on a hand propelled ferry. Once across, the remaining eight miles are covered with comparative ease.

Mahasamund is situated at the edge of the jungle. Her front door opens to the level plain, and her back door to wooded areas that have merited for her the name of the "Jungle Station." The town is the seat of government of the Tahsil (county) which covers an area of 5,284 square miles. The population of the Tahsil is estimated at 400,000, inhabiting about 2500 villages. Mahasamund has a population of 1800 and is the place of residence of the tahsildar (head of the county) and other officials, with their secretaries and clerks, who are connected with the civil court. The government has established a small hospital, a police station, and a primary school. A weekly

bazar and the frequent visits made by higher British officials from Raipur make the town a lively center and a favorable ground for the sowing of the Gospel seed.

The Baptist and Menonite Missions have taken over small areas in the northeast and southern parts of the Tahsil, and by eliminating their territory we find ourselves responsible for 275,000 people.

The history of Mahasamund station is almost contemporary with that of Sakti. The Gospel had been preached in the district at intervals by missionaries Stoll and Gass. In 1907 it was thought advisable to open a new station, and the Rev. E. Tillmanns who had served as superintendent of the Chandkuri Leper Asylum for a short period in 1906, was chosen to initiate a permanent work in the Mahasamund area. Much time in selecting a building site was lost through some opposing malguzar, a Hindu priest, and the intricate system of land ownership. Finally the town of Mahasamund was decided upon as a favorable location. The missionary found the tahsildar to be kindly disposed, and though he was an orthodox Hindu, it was through his influence that a plot of eight acres, a little northeast of the town, was leased for a Mission compound.

A Mission house, dwellings for teachers and catechists, and other necessary buildings were erected. Mr. Tillmanns then turned his attention to evangelism. He soon found that the Hindus among whom he chiefly worked were interested in education, and steps were taken to open an English Middle school for boys. A three-acre piece of ground was leased (through the good will of the malguzar) about a quarter of a mile from the Mission house, near

the court buildings; and a substantial school building was constructed.

The missionaries who have served Mahasamund are:

Rev. E. Tillmanns	1907-1910
Rev. F. A. Goetsch	1910-1914
Rev. H. A. Feierabend	1914-1921
Supervised from other stations	1921-1922
Rev. H. A. Feierabend	1922-1923
Miss Lydia A. Kies	1922-1923
Miss Dorothea Riechers	1922-1925
Rev. M. Albrecht	1923-1928
Rev. Wm. Baur, Jr.	1928-

The congregation is a product of the faithful, persistent evangelistic efforts of the missionaries mentioned above. The total membership in 1929 numbered 144, six confirmation scholars, and 390 Sunday-school pupils. These figures include members of the main-station church and those of six out-stations.

Though small in numbers her financial strength is equal, proportionately, to that of other dependent churches. The total contributions for 1929 amounted to Rs. 470, of which the missionaries contributed nearly one-half. Special offerings are taken Christmas and Easter which are donated to some worthy cause outside the local church. The first time a gift was sent to a foreign country was when Indians and missionaries sent seventy dollars to New Eden. One year the Christmas offering was sent to crippled children in Germany. Their gift to the Khariar church was Rs. 100.

Schools of the primary grades have been established at four out-stations, and one on the Mission compound, with an enrollment of 284 boys and five girls. The English

Middle school for boys, already referred to, is not a common village school; but the boys are admitted only after they have passed through the primary grades. It corresponds to the fifth to eighth grade school in America. The building, of brick construction, with a wide veranda its entire length, was completed in 1909. Mr. Tillmanns, who had been suffering from frequent attacks of fever, finally had to leave the field after a severe attack of typhoid. The early development of the English Middle school fell to the lot of his successor, the Rev. F. A. Goetsch, who had supervised the Mahasamund work for nine months before taking up his residence there.

The courses taught in the English Middle school are those prescribed by government, such as,—English, Hindi, mathematics, geography, science, history of India, drawing and color-work; in addition, the Bible is taught three hours a week. Through this means the upper classes are brought in touch with the Gospel. At first, only the sons of the higher castes, malguzars and officials were enrolled, but farmers' sons are gradually coming in. The enrollment of 1929 was 70, eleven of whom were Christians.

Medical work has been a very important part of the services rendered. In spite of the fact that the government hospital is not far from the Mission compound, the people insist upon coming to the missionary for medicines. Medical Missions have been treated elsewhere, but it is quite necessary to touch upon this important phase of ministration connected with such stations as Mahasamund and Khariar, so far removed from Tilda.

Rev. Tillmanns had a large medical practice as almost all other missionaries had. As one missionary succeeded another the work of dispensing medicines continued to be

a means of gaining the confidence of the Indians, and of bringing new groups of people in contact with the Gospel. There has never been a much needed building for a dispensary, but the work has been conducted from one of the rooms in the missionary's bungalow. Such an arrangement was quite satisfactory as long as the resident missionary was unmarried. From 1907 to 1922 the Mission house was without a mistress, except from October, 1912, to February, 1914, when Rev. Goetsch brought Mrs. Goetsch to the jungle station. The year 1913 proved how much a woman was needed to supplement the work carried on by the missionary, such as the association with the children of the compound, opening work among the women of the villages, and to assist the missionary in the dispensary. But after a year and three months, Mr. and Mrs. Goetsch were called to take charge of Bisrampur station. Then, not until 1922, when Rev. Feierabend returned from his furlough, did a woman grace the Mission house. Mrs. Feierabend, born in India as the oldest daughter of Rev. and Mrs. Nottrott, a deaconess and trained nurse, took over the dispensary, and both Mrs. Albrecht and Mrs. Baur subsequently assumed this responsibility.

The distribution of medicines is not confined to the dispensary; villages are visited and sick ones are ministered to everywhere. Frequently the missionary or his wife is sought to visit someone who is sick, and they respond regardless of pressing duties at the station. It will never be known how far-reaching such service is to reveal God, nor can we know to what degree the people are grateful; but a touching incident is related by Mrs. Baur:

"One day on old man and woman came to the dispensary. I thought I recognized the man, but could not

place him. I asked him what he wanted; he hesitated before he finally told me that his main reason for coming was to give me some rice. I thought he wanted medicine in exchange; but he said he had brought it because I had healed his son. Then I remembered. More than a year ago this old man had come from a nearby village and asked me to go with him and look at a bad sore on his son's foot. Three visits on my part, and a month's time, effected a healing. The father was so thankful for what I had done for his son (already a young man), that after a year he brought me ten pounds of the finest new rice."

An incomplete record has been kept of cases treated; however, 1000 cases were recorded in 1929. A small charge is made when the family can pay, but the patient is treated before any bargain is made.

Evangelism has been carried on by each indefatigable worker, and the group of catechists. Nearby villages are reached on foot. Out-stations, located in a clearing of the jungle many miles from the main-station, are in charge of one or two resident catechists and are visited, periodically, by the missionary. He carries his camping outfit and prepares to tour for three or more weeks. He may travel on horseback if the roads prohibit automobiling, or, not owning a horse, he takes to the ox-cart, often walking by its side.

The reader has seen something of the glory of the hill-roads in Raigarh, but here in the Mahasamund area we are in one of India's famous hunting grounds. What more beautiful sight can one see than a flock of peacocks strutting across one's path, as though to exhibit their splendor? The missionary, unmindful of the glory and treachery concealed in the dense forest on both sides of the road, is

startled when a deer springs out of the bushes and stands a full five seconds looking at the intruder of his domain; his mild eyes are filled with wonder; his huge, beautiful antlers are perfectly balanced on his uplifted head; his smooth, well-shaped body is tense, then a crash in the thicket on the opposite side, and he is gone.—At night the tents are pitched, and a fire is built for the warmth it affords as well as to keep away wild animals. A myriad of sounds is heard as the night wears on,—even the wild pigs, as they rush through the brush in search of water, produce an uncanny noise in the stillness of night; the piercing cry of the jackal rends the air; and the snarl of the panther, or the growl of the bear may disturb the tired sleeper. If the missionary is a sportsman, he has abundant opportunity to bag his game—both beasts and birds are numerous. Whether sportsman or not, he must protect himself against possible attacks of wild animals as he plods on his way through the ill defined paths of the jungle.

Touring can best be carried on in the cold season. The missionary and a force of workers visit village after village, talking to the individual or small groups during the day, and preaching to crowds at night. The Rev. M. M. Paul, who served as head catechist at Mahasamund several years before he was called as the Indian pastor of the congregation at Baitalpur, wrote in 1926:

"In the beginning of the year I took a preacher with me, and planned to tour for one complete month. We preached in twenty villages, and stayed in each village one or two days. We worked in the morning and evening in different parts of the village, spending five or six hours in each part, in order to have a personal interview with

the people, thereby gaining their thought. Whenever they heard us preach, they wanted to know more in detail. In all the different places the people compare Christ's teachings with those of their own gods and priests; and they firmly assert that teachings such as Christ's are not found among their own. Neither can they receive salvation through them. These people are afraid others will ridicule them if they become Christians, will not allow them to settle in their villages, and will prevent others from working for them. They say if more of their village become Christian, then they will not have any trouble.

"Several times in the year we tour like this. In winter we are more successful in our work, as the people gather and sit around the fire both in the morning and the evening. We sit with them and begin a conversation, gradually bringing in stories about Jesus Christ."

The missionary is concentrating on intensive evangelism among Mahasamund's out-stations. A portable victrola and a fine selection of Hindi records help to draw a crowd, and also to sell the Hindi song book. The audience varies in numbers from one person to 300. Pithora is one of the newest out-stations. When the missionary visited the congregation last cold season, he adopted Dr. E. Stanley Jones' method of conducting a "Round Table" with the intellectuals. Dr. Jones' experiences were verified. Our missionary, Mr. Baur, writes:

"The Hindu can say much about his religion, but he cannot say, 'I have experienced,' or, 'I have found.' Once more I have been convinced that Christ has a message for the well educated and often noble Hindu."

The work among women was opened in the latter part

of 1922. A picture of the lady missionary and her Bible-women visiting the homes has been drawn by Mrs. Baur:

This particular morning, at seven o'clock, she with two Bible-women sets out for a village two miles from Mahasamund. They follow the road for some distance, and, as far as they can see, the fields are green with young rice. The farmers are plowing with water-buffaloes, or little oxen in about a foot of water for the purpose of thinning the rice and killing the weeds; and here and there their wives are standing in the water, pulling weeds. The path takes our party off the road, on the ridge between the fields, through a pool of water, and finally into an unusually clean, neat village beyond. They are grateful for the shade of trees, and under one of the largest is a huge stone on which a figure is painted in red that might represent a man. Above him are the words, "Ram, Ram Krishna." In front of the stone are offerings of flowers and cocoanut shells.

Passing by, they look for an open door in the wall that surrounds each home. If a door is open, they walk in and announce their presence by calling out that guests are coming. The poorer women are working in the fields, but the well-to-do are at home. They find an open door; a young, pretty daughter-in-law welcomes them, and the mother-in-law quickly comes to greet her guests, drawing a cot forward as a seat. The women of the household sit on the ground, while the Bible-women sing a song. Then one explains the song, and the other tells a Bible story with the help of a Sunday-school picture roll. The mother-in-law nods her head saying:

"Yes, yes."

"Then why do you worship idols?" the missionary asks.

"Because our forefathers have always done so. If we worship your God we would go to a different heaven after death. We want to go where our fathers are."

Upon leaving they are cordially invited to come again. After visiting three such homes they retrace their steps to Mahasamund. The sun is hot; the way is long; neither disturbs these three, for their minds are occupied with the events of the morning, and with the question of how to present the Gospel truth effectively.

In God's time the Light will break through.

Khariar, far removed from the other Mission areas, has a population of about 4,500, and is the center of trade on radius of fifty miles. Her location is graphically described by the Rev. Emil Menzel.

"Khariar nestles in the warm and kindly lap of a perfect circle of mountains of that deep blue color that speaks of friendliness and sincerity. They are not mountains like the Himalayas which overawe you with their tremendous mass, nor are they hungry looking mountains like the Ozarks, nor business-like mountains with even tops like the Appalachians, nor symbols of barrenness like the Palestinian hills. They are romantic mountains just high enough to make you feel cozy in their lap, with just forest enough to soften them, and rocks enough to give them character and save them from being merely sentimental. The outline curves of the hills, without breaking the cozy circle, are so graceful and varied that they remind you of the Greeks' contribution to art.

"The forest clad hills lend an inward touch to the romance of the scene in the reminder that the beautiful spotted deer has chosen them to be its home, and a dozen

tigers roam free. Nature, wild and often cruel to be sure, but pristine nature in all its appealing freshness lives here and calls to communion."

The history of missionary work at Khariar dates back to 1909, when it is known that the zamindary (estate) and village were visited by the Rev. E. Tillmanns and Rev. H. H. Lohans. Nothing has been recorded of that visit except that the Gospel was preached and preliminary contacts established.

In 1916 the village was again visited; this time by the Rev. H. A. Feierabend from Mahasamund. It was decided to establish an out-station; two catechists were placed in the area. After four years a small piece of ground was secured on the main street of Khariar and a house was erected for the workers. The same year, 1920, an application was presented to the Zemindar for a plot of land for a Mission compound; but not until the fall of 1922 did the young ruler invite the missionary to breakfast with him one morning; at the time a verbal agreement was made for the transfer of a piece of ground consisting of fifteen acres, one and one-half miles from town on the main road to Raipur. The gift, free of costs and taxes, was in the form of a lease for fifty years, that may be renewed.

In March, 1923, the out-station became a main-station by the arrival of the Rev. and Mrs. Feierabend. They had sent their goods ahead with a letter to the Zemindar, asking him to find a place for them to live for six months until a house could be erected on the Mission property. The Zemindar loaned, free of charge, one of his garden houses with out-buildings for servants, about a half a mile from the Mission land. After a small house had been

built on the Mission property for temporary quarters for the missionary's family they removed there until the completion of a larger house.

In December, 1923, they began the erection of a large Mission bungalow with a ceremony attended by the Zemindar, local officials, Dr. and Mrs. Gass, Rev. F. A. Goetsch, and the Rev. T. Lehmann, now President of Elmhurst College, who was visiting the Mission fields as the official representative of the Mission Board. The ground-breaking was performed by Rev. Lehmann, but the bungalow was not completed until two years later.

In 1924, two and one half additional acres were acquired to rectify the boundary line of the compound which the Christians had named "Asragarh" (fortress of hope.)

The following workers have served Khariar:

Rev. H. A. Feierabend 1923-1930
Miss L. A. Kies 1925
(several months)
Miss A. Schichi 1926
(one year was spent in Bisrampur)
Rev. A. E. Meyer 1930-

The congregation, made up of Christians of the main-station and ten out-stations, numbers 244 souls, 29 catechumen, and 12 confirmands. Her financial strength may be judged by her offerings of 1929 which amounted to about Rs. 428, including those of the missionaries. The Sunday-schools have a total enrollment of 551, an increase of 244 in one year. Of the number receiving instruction in ten Sunday-schools, 214 are non-Christians; this is all the more encouraging because school work does not hold a large place in the program of the activities of

the Khariar area; therefore, the Sunday-schools have been built up through direct evangelism.

The church building was dedicated December 11, 1927, and stands as a testimony of the faithfulness and sacrifice of Indian Christians, missionaries, friends in the homeland, and of the interest of non-Christians. It is the first large project undertaken by our Indian Christians. The building is a neat white structure, 18'x40' in size, with a square tower about 22 feet high. The entire cost was Rs. 2300, or about $800, not a penny of which came from the Mission Board. The covers of the altar and pulpit as well as the baptismal vessels were gifts of the Ladies' Aid Society of the church; the reading desk was donated by the Leper Asylum Church of Chandkuri.

School work, to repeat, is not very prominent. We must remember, however, that this is a new station, the missionary has not had the time that school work requires; besides there are schools in the town. Two Primary schools are conducted on the Mission compound,—one for boys with an enrollment of twenty-three; and one for girls with an enrollment of six.

We are glad to note that a lame Christian at an outstation where there is no school, of his own accord, gathered nine village boys on his veranda and is teaching them. The Mission is making him a small allowance for his efforts.

Orphanages are conducted at every station, and Khariar is no exception. An orphanage for boys was established in 1923, and the inmates are the special charge of the missionary's wife. Nineteen boys were cared for in 1929.

In 1928 a girls' orphanage was opened in a little mud house, with three girls. Miss Schichi had just returned

from a year's stay at Bisrampur, and had brought with her an older girl who assisted in making the little shack fit for occupancy. A thorough cleaning, and pictures on the walls, made it look very attractive to the three little waifs for whom Mrs. Feierabend had been caring while awaiting the missionary's return.

There is another member of the family in the little mud house whom we must not overlook. His name is John Walter. He arrived at Bisrampur along with three other little ones in an ox cart one rainy day, having been sent over from Raipur station. It seems that he was born somewhere on the road from Mahasamund to Raipur; the mother died, and the father being very poor, and not knowing what to do with the little fellow, turned him over to the Raipur Mission. One must bow his head before the confidence this unknown man placed in the Christians. The greatest gift that a Hindu woman can give to her husband is a son. But joy and sorrow embraced each other, and the infant son, the fulfillment of the hope of every Indian, must be handed over to a foreign people for care and nurture. The confidence was not misplaced. Within two days an Indian baby's simple wardrobe was ready, made by the orphanage girls; a name was chosen, and after baptism Miss Schichi adopted the child.

The little mud shack that had looked so attractive to its occupants in the hot season, proved to be uninhabitable in the rainy season. The missionary gave up one of the rooms in her bungalow (the little house which had been occupied temporarily by the Feierabends) to the family of girls who had grown to ten in number. Some of the co-laborers in the homeland heard of the catastrophe and funds in small amounts began to accumulate in Miss

Schichi's hand, until a new building was assured. Building was begun under the missionary's supervision in 1928. The contractor, with all the grace and patience of the Indian said: "If it isn't finished within a half year, it will be within a year." And, true to his word, it was the latter part of 1929 that the new orphanage for girls was formally opened and occupied.

The opening was not without a fitting celebration and speech-making for the edification of the hearers. The girls had not spared themselves in making preparations for entering their new home. Even the little six year old had a part in cleaning up the compound around their new building. The larger girls did the decorating and hanging of pictures that had been cut from Sunday-school picture rolls. For a last surprise, they were shut out by the missionary and when they were allowed to enter they found a real, fair sized mirror! You in the U. S. who make such a home possible, cannot estimate the influences for good that will radiate from such a simple little building, that at present is the home of a house-mother, nine girls, and John Walter, now three years old.

The missionary is fortunate in securing a woman like Salomibai to mother her girls. Salomibai,* deserted by her husband, brought her sick baby to the dispensary for help. After two weeks the baby died. Then her mother wanted her to return to the home so she might sell her to another man for a few rupees or a pair of animals. Salomibai, ignorant beyond description, confessed that she had been a Christian for four years and sought refuge with the missionaries. She was glad to help in the orphanage,

* Her story is printed in leaflet form and may be secured from the Board of Foreign Missions.

so eager to learn to read and write, so happy and grateful for the instruction of the missionary and Bible-women that she won her way into the hearts of everyone at "Asragarh." To this day her mother persists in annoying her, and has tried to take her away by force. May this fine Hindu village woman be guarded from the evils of her non-Christian relatives!

Work with the women and children is carried on by the lady missionaries in Khariar and the surrounding villages at nearly all seasons of the year. Whenever they enter a strange village, little work can be accomplished until the Bible-women can establish a degree of confidence. The women and children fear the white face and will run from her until they are assured that no harm will befall them and that only friendliness and love have prompted the visit. Having become acquainted it is an easy matter to gain a hearing. Perhaps several houses are close together; and soon from beneath a shady tree, where they are seated on a bed or stool provided by the hospitable Indian women, the workers sing hymns set to Indian melodies, and the Bible-woman tells the story with the help of a picture roll. Not infrequently is there some one in the audience who tells about the wonderful Ganges River, and other idols. Such interruptions give the Bible-woman an opportunity to compare their Ganges with the Living Water of the true God.

One of the missionary's early experiences was in a village where several men happened to be at home. "One of the men," writes the missionary, "called out to his neighbors, inviting them to come and listen. Seeing this, I asked him to bring them a little closer. Then, with such a happy face, that I'll never forget, he said: 'Can

Rev. and Mrs. Prakash of Charpali

Members of the family of the Malguzar of Umaria, one of the priests to the Rajah of Raigarh

Sakti Sunday school, 1926
Khariar bungalow and boarding boys

they *all come?*' Yes, they could all come, and in this particular audience we had about twenty adults, including real old grandmothers, and fifty children."

The dispensary was conducted on the veranda of the Mission bungalow until 1928. More than 3000 people were treated annually by the missionary's wife with the help of a young compounder. In the early part of 1928 the idea of a dispensary for women with an Indian lady doctor in charge, began to take definite form in the minds of the missionaries and the high caste men of the village. An institution such as planned would be of material benefit to the wives and daughters of the upper castes, including those of the rulers and officials; for due to custom, they were reluctant to call in a man physician, and the nearest lady doctor was 117 miles away in Raipur.

Funds were not sought from home churches, knowing of the shortage in budget receipts. The Rajah of Khariar and leading men of the village were approached, they responded enthusiastically. Friends in the U. S. heard of the project and began to send in their gifts. Mr. John Fischer of Evansville, Indiana, made a substantial gift, and the Board of Foreign Missions sanctioned the erection of the building on the condition that the balance be subscribed locally. The Indians met the challenge; and finally sufficient funds were on hand to warrant the gathering of material.

January 2, 1929, marks the day of ground breaking by the Rajah before a splendid gathering of the leading men of Khariar and the surrounding country. After an address by the missionary, short speeches on the need of a dispensary for women, under the management of a lady doctor, were given by a government official, a Mohamme-

dan, and a local Oriya Hindu. Each speaker emphasized the duty of Indian men to secure medical aid for their wives in times of illness.

While building operations were going on, an Indian lady doctor was secured, and a women's dispensary was opened in a three-room house in the Rajah's garden. This particular spot is one of the show places. Situated outside the village, with its gardens, buildings, and a "Bowlie" or artificial swimming pool surrounded by open halls, it is often visited by people from far and near. Therefore, when visitors came to the garden they also visited the dispensary; not a few were treated by the doctor, and all were invited to sit down and listen to a Bible story and a Christian song.

The garden house was in use seven months. Then a small house was built on the Mission compound, to be used for a woman's ward later, but for four months it was used for the dispensary. Men and women made daily visits for themselves and others, and day by day the dispensary grew in repute. During the year 1929, 7163 cases were recorded. Unfortunately, the doctor became homesick and left in October, 1929.

Two months without a doctor is a long time when 70-80 people come daily for help, many of them from long distances. God answers prayer, and this time "Even beyond expectation," says Rev. Feierabend, "for Miss Drummond is a graduate of the Women's Christian Medical College, Ludhiana, and a member of an old Indian family. Dr. Drummond arrived December 1st, and brought her sister and brother-in-law with her. Her sister was prepared to work as a compounder, having also received her training at Ludhiana. Lady doctors are scarce in this land,

and apparently lady compounders even more so. The education of women being one to ten to that of men, this is easily understood."

January 23, 1930, was a day of great rejoicing; again a crowd of Indians gathered, not for a ground breaking, but to celebrate the dedication of the dispensary. Speeches were in order, and not the least of these was that of the government doctor, a Hindu from Bengal, who had charge of the government dispensary, one and one-half miles from the Mission. The doctor spoke in English, congratulating the workers, impressing the people with the need of such an institution, and assuring the promoters of his hearty cooperation. The Rajah unlocked the door and admitted the waiting crowd. The building contains four rooms having a floor space of 788 square feet, and a large veranda that serves as a waiting room. The total of construction was about $1600 and the time required for the work was one year and twenty days. "What is done slow, is done well," is the slogan in India. The splendid piece of work in this case verifies the statement.

The Rajah donated Rs. 300 and promised Rs. 1000 more to help pay the final bills. Other Indian gifts amounted to Rs. 600, and the balance was paid by missionaries and friends in the U. S.

Touring in America is a thing of speed and luxury; and too frequently the travelers' Christianity is given a holiday, unattended. Touring by the missionaries in India is quite another thing. The idea of speed has never been entertained. And luxury is best experienced when, after a long tramp or cart ride during the day, visiting villages, squatting on verandas explaining the riches of Christianity to a group of eager-eyed Indians, standing

in the market place telling the old, old story, the missionary returns to his tent; and, after a belated meal, some inquirer seeks him out, and there in the shadows of the forest, tinted by the rich, red glow of a huge log fire, the missionary unfolds to the half-clothed man of the jungle the winsomeness of Jesus Christ as an expression of the love of God, the father of all mankind: *That is luxury.*

The Khariar station, like Sakti and Mahasamund, is a base from which extensive touring is carried on. Again, each of the ten out-stations serves as a center in itself. Nine catechists are laboring at these points and each is responsible for the surrounding villages. Periodical visits by the missionary with his camping outfit, sometimes accompanied by his family, are times of administering the sacrament of baptism to those who have been instructed by catechists, the observance of the Lord's Supper, dispensing medicines, making new contacts, looking after the material welfare of the catechists, and providing them with spiritual fellowship that inspires and encourages these humble workers who are often without Christian associates in a lonely field.

The touring workers carry a generous supply of tracts, Gospel portions, New Testaments and Bibles. Many of the tracts are printed in poetical form which makes them more attractive. The distribution of literature is often more valuable than a short visit, for it puts something into people's hands to read and ponder, whereas an address might be forgotten.

Personal work is more effective than bazar preaching in the jungle stations. When the missionary can sit with the men and enter into their thought life, he frequently finds surprises in store for him. What could be more in-

teresting than to be visited by a high caste Hindu and a Mohammedan? They both came in one instance, to learn more about Christianity and the origin of race and caste. Soon the Mohammedan attacked the idol worship of the Hindu, and the Hindu was versed in the weaknesses of Mohamemdanism. Finally the Hindu acknowledged the unreasonablenss of caste, and even stated that in another twenty-five years caste must go. He defended his idol worship by saying that he believed in one God, and the idols helped him to concentrate upon God. He believed that God is everywhere, hence he must be in the idol, too. In the end the missionary presented his message of the Cross. His listeners were obliged to admit that they had nothing like it in their religions. There are other thinking Indians who find fault with Christians, but not with Christ.

Thirty-two miles south of Khariar, in the back woods of a jungle country, the workers found a village where English educated Hindus lived. They could spend hours arguing on religion, even claiming that Christianity had its rise in Hinduism.

What could be more surprising to the missionary than to arrive at an appointed spot, after tramping from village to village all morning, and not find his camp? Cartmen had left early in the morning with tent and outfit, but had pitched the tent in the wrong place. All afternoon, and until past midnight, they sought the lost camp. Worn-out oxen and weary men were wending their uncertain way through the jungle when they were startled by two tigers that crossed the road in front of them. Soon after they reached their camp, thankful that they had been saved from the clutches of wild beasts.

Kalahandi State lies south of Khariar and has a population of 400,000 people. The Holstein Lutheran Mission had an established work within her borders, but when German missionaries were expelled by British war measures the Mission station was abandoned; and later the Rajah took over the property. After the World War the missionaries were returned to their stations. The ruler of Kalahandi, however, refused to allow them to enter his State for the purpose of teaching Christianity. As a staunch Hindu he takes the position of a defender of his religion; he invites the missionary as a guest but refuses to sell or lease ground for a Mission station or the home of a catechist. The sale of tracts is not prohibited and since the majority of the people can read many tracts and Gospels are sold annually through colporteurs and catechists.

The building of a new railroad has brought some Christian families along her borders. The faithfulness of the Indian Christian is seen in a former assistant catechist, now employed by the railroad contractors, as he preaches to groups of laborers and gives instruction for baptism.

The German and Danish Lutherans are working to gain an entrance to Kalahandi from the other side. In case both the Lutherans and Evangelicals are successful, the territory will be divided.

If the Rajah is not friendly, he is at least courteous. This, as well as his efficiency as a ruler, has again been proved on a recent visit made by Miss Anna Schichi. She had previously been warned not to stop over night in the State, without having obtained the consent of the Rajah two weeks in advance. Miss Schichi resolved to make the attempt and enter the Sate as a visitor. Immediately,

upon crossing the border, she announced her idenity and purpose, and asked if she might stay a night or two. To her surprise she was directed to the Rajah's private guest house. Thinking there must be some mistake she again announced herself in no uncertain terms, but the servant assured her that he understood perfectly and was obeying orders.

The guest house is a beautiful little bungalow, with upholstered furniture, curtains and draperies, and lighted by electricity from the Rajah's power house which supplies the current for his palace and also lights the main streets leading to his grounds.

The following day was spent in visiting the town. A ruler's interest in his State can be judged by the appearance of his capital. The roads are beautiful and well kept, streams and ditches are covered with stone and cement bridges. A fine library, tennis court, club, and a school for girls as well as for boys are maintained by the government. To the missionary's joy, she found the head mistress of the girls' school to be a Christian, whose husband is a clerk in government employ. They have been there twenty years, and though she cannot teach the Bible in the school, she apparently lives it.

During the day the Rajah sent his little son to play with John Walter who accompanied Miss Schichi. "I could not but feel," writes the missionary, "that this little exemplification of fellowship, unknowingly, was playing a part in the role; for it made no little impression to see that the "white lady" was looking after an Indian child and showed that she really loved him."

"Be very tactful and patient," says the Christian teacher, "and some day the door will open."

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Psalm 86: 9.

VIII. The Indian Mission District

"What will hasten the fulfillment of our greatest desires regarding India? What will enable us to develop the fullest possible Indian strength in the matter of Christianizing their own people?" These were the questions voiced by the Rev. T. Lehmann in 1923. These were not new questions in the minds of the missionaries, for as early as 1921 Missionaries Davis, Seybold, and Goetsch had conceived the idea of uniting the Indian congregations into an Indian Mission District, an organization like the Mission Districts at home.

"The India Mission District, as distinguished from the Conference of our India missionaries, came into existence November 16, 1925, in Raipur, when a draft of the constitution for the District, which had passed back and forth between the missionary body and the Board, was considered and revised once more by a joint conference in the field, and finally adopted. The participating conference members for the constitutional meeting consisted of one delegate each, elected by the congregations of seven main-stations and the Chandkuri Leper Asylum, the three ordained pastors of the Mission, and the missionaries."

(Rev. Th. Twente.)

The following statement was made regarding the aim of the constitution:

1. That the various congregations might be brought into closer relationship with one another.

2. That the individual congregations might be given an opportunity to become independent, self-governing and self-supporting.

3. That Indian leadership might be developed.

4. That our Indian Christians might have a better

opportunity to give expression of their faith in active service.

5. That the individual congregation might be given an opportunity to help carry on, outside of its immediate local area, work such as missionary, educational, and literary.

6. That an organization might be created that would be able to shoulder, eventually, the responsibility to carry on the work of our Church in Chhattisgarh.

(Rev. F. A. Goetsch.)

Her membership shall include:

1. All the Foreign Missionaries of the Evangelical Synod of North America in India.

2. All Indian pastors regularly admitted to the District.

3. All the Evangelical Churches established within the District.

The Christian community within the borders of each main-station of the Mission of the Evangelical Synod of North America shall be considered a congregation; but as soon as any part of this community has its own resident pastor, it shall constitute a separate congregation.

The officers of the District shall be president, vice-president, secretary and treasurer.

1. The president and vice-president shall be ordained members of the District.

2. The president is appointed by the President General of the Evangelical Synod of North America upon recommendations of the Board of Foreign Missions; the other officers to be elected by the District.

3. The term of office shall run from one annual con-

ference to the next succeeding conference, or until the successors qualify.

(Articles IV and V of the Constitution.)

Successively there have served as presidents:

Rev. F. A. Goetsch 1925-1927
Rev. Theo. H. Twente 1927-1930
Rev. M. P. Davis 1930-

The territory assigned to the independent church is that within a radius of three miles. The congregations outside the prescribed circle remain under the direction of the India Mission Conference.

Two churches are self-supporting: Immanuel at Bisrampur, Rev. John Purti, pastor; St. Paul's at Raipur, Rev. N. N. Shah, pastor; Batel (Bethel) at Baitalpur is in a position to support her own pastor, the Rev. M. M. Paul, and steps are being taken to assign to her full responsibility.

The relationship of the missionary to the Indian pastor is that of advisor and friend. The responsibility of church government rests upon the pastor.

The financing of the Indian Church is carried on by contributions of Indian Mission employees who give one twenty-fourth of their salary, from other Indian Christians who give according to their means, and those of the missionaries. The duties of the congregation toward the District have been prescribed under Article VI of the by-laws. "d. Every congregation shall contribute annually to the various activities of the District a pro-rata sum per communicant member, as it may be fixed by the budget committee of the District; and it shall contribute annually its pro-rata share per communicant member to

the pension fund for its pastors and for the relief of its pastors' widows and orphans."

Have there been any signs of the fulfillment of our "greatest desires" regarding India? How have our Indian Christians responded to our faith in their integrity, steadfastness and capability? These questions are answered by Missionary Davis, after attending the Third Annual District Conference. Mr. Davis had just returned to India after an absence of three years, and was thus well able to note any advancement made by the Indian Mission District.

"It was indeed a pleasure, after an absence of three years, to notice the advance made in so short a time. Three facts impressed themselves upon my mind regarding the Indian members:

1. A healthy church-consciousness manifested itself during the sessions which augers well for the future. The delegates revealed that not only they, themselves, but also the various congregations they represented are loyally aware of the new and important role they are called upon to play in Kingdom work.

2. All vital church issues were intelligently and sincerely discussed, both in committee meetings and open conference sessions. Indian members threw new light on old matters which will be of much value in directing the growth of the young church.

3. It was clearly noticeable that new duties and added responsibilities, taken seriously, have aided individual men remarkably in their growth of character, spirituality and leadership ability.

"Race and color complexes were absent,—good will and mutual confidence prevailed in every respect. Papers

read by three Indian pastors were enlightening and profitable. Rev. John Purti, himself a child of the Gossner Mission, dealt with the policies and growth of the Ranchi Lutheran Mission. Rev. P. D. Gottlieb, who came from north India in the valley of the Ganges, and who has seen twenty years of service in the Mission here, gave the conference an excellent insight into the types of giving among Hindus and Christians, and added suggestions as to how the spirit of giving may be increased among Christians, even though at the present time they stand above the average for whole India. Rev. Y. Prakash, who has been in Mission service more than twenty years, treated the subject of "Summer Schools," and suggested possible subjects to be considered in such courses of education. The lively discussion which followed in each case, will surely be fruitful of results."

Later information comes to us through the Rev. Th. Twente, who writes,—"I can truthfully say that it has been an inspiration to me to observe growth of church-consciousness in all congregations. In some this consciousness is a bit self-centered, but on the whole, there has been an increased readiness to cooperate in a common task. During the past year (1929) again all congregations paid their contributions of Rs. 2 per communicant member into the district treasury: some made a substantial donation in addition (one church gave 300%), besides sending their regular contributions to the British and Foreign Bible Society, the North India Christian Book and Tract Society, and the National Missionary Society. Things are moving forward in a most encouraging way. We have not yet reached our goal of congregational maturity but we are moving toward it. I do not believe that

anything more timely could have happened for the development of the spiritual life of our churches, than the creation of the India Mission District."

Page 75, Annual Reports of Synodical Officers and Boards, 1930.)

A new step was taken in the beginning of 1928, when the India Mission District decided to open up work in the hitherto unoccupied area of the Udaipur State. The project was to be carried on independent of Mission funds and under the sole direction of the Indian Mission District.

"In the meeting of the Executive and Mission Committees it was decided to approach the Mission Conference for a graduate from our Catechists' school, who is to begin his work of evangelism in May (1928). It was furthermore decided that for the present he reside in Kharsia, an out-post of our Sakti Mission station, and work in Udaipur State from there." (Rev. Th. Twente.)

May 27, 1928, witnessed the commissioning service of Ibrahim, as the first home mission worker and representative of the Indian Churches. Ibrahim, forty years of age, is the most mature, spiritual evangelist of the Parsabhader ranks. His early training was under Rev. Hagenstein. (See "Sadhu Hagenstein," chapter 20, by M. P. Davis.)

In 1929, the Synod's Board of Foreign Missions made an offer of Rs. 800 towards the Mission work of the District, if the District would raise Rs. 400. The challenge was immediately accepted; two congregations voted to give almost half that amount through special donations.

Furthermore, it was decided that an evangelistic tour of delegated members of the various congregations be conducted into Udaipur State by Rev. Prakash and Rev.

Menzel. "Each congregation is to bear the touring expenses of its own delegated members, thus preserving intact the fund for missionary purposes of the District for the employment of full time men. In this way some members of every congregation will become acquainted with the Mission field and work of the District, and in addition, considerable evangelistic work can be done which the District could not otherwise finance." (Rev. E. Menzel.)

The publication of the Evangelical Patrika, a monthly paper similar to the Evangelical Herald, has entered upon its second year, and has been enlarged from four to eight pages to take care of the growing need of literature for Evangelical Indian Christians. Rev. P. D. Gottlieb is the editor-in-chief. All items of interest throughout the area of the American Evangelical Mission are given a place in its columns, and each month a portion of the translation of the Gospel of St. Mark in Hindi, by Rev. Gottlieb, is published. Since the paper is an evangelistic agency, the editors have been asked by the Mission Conference to print a series of stories, telling how men and women were won and are being won through evangelism and personal work.

Melas are an institution of Hinduism as we have already seen. They are to the Hindu what the Bible and Missions Conferences are to the Christian. Therefore, it has not been difficult for Indian Christians to assemble annually for a Christian mela. The American Evangelical Mission is one of the founders of the Christian mela; it is held annually by the six church bodies that carry on Missionary work in Chhattisgarh. The expenses are divided pro rata and the Indian Mission District assumes its share.

The purpose of the Christian mela is to provide union services for the Christians of the various denominations in the area and to promote Christian fellowship in general. Sectional conferences, round table discussions, mass meetings and Indian music form the program that extends over a period of four days. Some of the best Christian preachers of all India are brought to Chhattisgarh for the occasion.

The mela grounds are on an island in the Seonath River at Madku Ghat, about two miles from Baitalpur. A more suitable place could not be found,—centrally located, with plenty of water for cooking purposes and bathing, and many trees that afford shade from the heat of the sun, even though February is the month chosen. The island, with only fifty inhabitants, is ordinarily a quiet place where the crocodiles sun themselves on the sand bars, and the monkeys swing teasingly from the branches of the trees, but with the event of the annual mela, everything is changed.

The Christians come from every direction, and by all modes of travel,—on horse-back, in bullock or buffalo carts, by train, by auto, and on foot, carrying food and bedding. They may cross the river by boat; some, however, ford the stream in order to save the half-cent ferry charge. Committees are in charge who provide for all the needs of the guests. Rice, cocoanuts, and native candy may be purchased at the temporary bazar. Bamboos and mats may be hired by those who wish to construct a hut; and camp chairs may be secured. Meals are served in Indian and Western style, by the Catering Committee. Soon the island has changed to a city of huts and tents, and at least one thousand people have been added to her popu-

Congregation in front of church, Khariar, 1930
Hospital-dispensary, Khariar, 1930

Village owner builds a temple for his god after the recovery of his son
Mahasamund boarding boys, 1926

lation. Indian orchestras, to accompany the singing, are much in evidence, and the sounds of the tom-tom, with cymbal, bag pipe, and some stringed instruments, are heard from all quarters. Everyone is in holiday attire; and children of all ages rush about in the spirit of a picnic.

The actual opening of the mela takes place the next morning with a sunrise prayer-meeting on a promontory overlooking the river. Fifty missionaries and one thousand or more Christians participate in the sessions that begin at eight o'clock in the morning with a period of song and prayer. Then follow group meetings of boys and girls, of men and women, evangelists, catechists, teachers, pastors, and Bible-women, when the peculiar needs of each group are presented and discussed. The groups come together in a general session for the last period of the morning and are addressed by outstanding speakers among Indians and missionaries.

In the afternoon sessions papers on such subjects as Christian Home Life, Social Living, a Christian's Attitude Towards non-Christians, and other problems that confront the Indian Christians and missionaries, are read and discussed.

At night a huge carbide lamp is hung high up in a tree, and underneath it the missionaries sit on camp chairs that have been placed in an immense circle surrounding a solid mass of brown-skinned Indians. The first half hour is spent in listening to music and lyrical Gospel presentations. Each orchestra tries to out-do the other and the voices of singers mingle with the tones of the instruments, as the Gospel story is told in song.

There is no hour of the day more impressive than the evening hour. The heat of the sun has subsided, and the

audience has relaxed under the spell of music. The preacher may be a missionary of our own, or of some other Mission; and as he looks into that sea of upturned, eager faces, he feels the magnitude of his task, his own helplessness, and his utter dependence upon God. He challenges anew the faith of the Christian and leads that swaying crowd to the very throne of the Almighty. Or, the preacher may be an Indian,—a man who understands the thought-life of the people before him, who can present his subject as well as the missionary, with an added sense of the spiritual and mystic, as he develops his message by illustrations and parables. The missionaries feel a new spiritual force and strength; and the Indians sit in rapt attention, overwhelmed by the undisputable arguments for consistent Christian living according to the claims of Christ, the Saviour of the world.

The fifth day sees the tents and huts disappear, long caravans of men, women, and children turn their faces toward the homes from which they came. All are refreshed and encouraged, and the more serious ones take up the propagation of Christianity with a fresh zeal, having learned as they sat at the feet of Jesus.

"What Our Indian Women Are Doing," was the subject of a lengthy paper read by Mrs. Th. Twente at the Christian Mela, 1929. In order to get an idea of what our Indian Christian women are doing, we cannot do better than quote from a part of her paper.

"For some time most of our missionary ladies felt that the Indian women lacked interest and leadership in church and community. To meet this need we organized the so-called Women's Union, which is a branch of the Evangelical Women's Union in U.S.A. We organized two

years ago (1927), and now there are branches of this Union at all of our main-stations. Previous to this we had a Y.W.C.A. at some of our stations for the girls, teachers and Bible-women. Our aim is to reach not only the girls and mission employees through the Union, but the village women as well.

"Each local organization has an executive committee consisting of president, vice-president, secretary, and treasurer; also four standing committees on prayer, visitation, sewing, socials, and membership. The social committee works up programs and dramas for special seasons of the year.

"Each member pays a monthly fee of from six pisas to eight annas. Once a month a collection is also taken for the Central Organization of the Women's Union. The Central Organization directs and co-ordinates the work of the local organization and arranges for periodical representative meetings, in which problems of common interest are discussed.

"The subject of the meetings of the local organization used to be chosen by the leaders themselves. However, as they soon got into ruts and failed to meet the needs of the people, it was decided to have a central committee, consisting of two missionary and several Indian ladies, for choosing the subjects of the programs throughout the year. These subjects are announced in the Evangelical Patrika.

"One of our aims has been to develop voluntary service. Of course we have not reached our goal, but we feel that we are coming closer to it year by year. The Bisrampur Union has already spent quite a bit on individual communion cups for the station church, and on altar covers for all of the Bisrampur churches. It has likewise

sent contributions to the Tract and Bible Societies and for other purposes. The women's organizations at other stations have made similar contributions to their respective churches and outside agencies. The sewing committee of the Bisrampur Union also sewed a lot of clothes for the poor, thereby developing a sense of responsibility for their own people.

"At Baitalpur some splendid work has been done by way of introducing Bible-reading and the family altar into all of the homes in the village, and by giving special instruction against the practice of witch-craft and demon worship. Cottage prayer meetings were also introduced, and a library has been opened.

The local organization of Bisrampur women includes those of Ganeshpur (about a mile from Bisrampur); but these women never attended the meetings. This has been overcome by holding a meeting every Thursday in the chapel at Ganeshpur, at which time special attention is given to the teaching of the Bhajans (songs), Bible verses and stories. Once a month subjects on health, hygiene, and temperance are discussed. Literature on these subjects is being acquired, and we trust that much good will result. The members of the Union take turns in leading the meetings, in calling the women, and in ringing the church bell. We call this the Mother's Union.

"All of our Indian women have full church membership, and consequently are expected to attend the congregational meetings. Thus far the part they have taken has been rather passive. We are confident, however, that as their knowledge of and their interest in church work increases, their sense of responsibility will also increase."

The Womens' Union of the Indian Church is con-

ducted by the India Mission Conference; it is expected, however, that the organization will be taken over by the Indian Mission District at the next Annual Conference.

"All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Psalm 22: 27.

IX. Christlikeness and the Spirit of India

In the foregoing chapters we have followed Evangelical missionaries from one decade to another as they have gone about the cities, villages, and jungles of India preaching Christ to a religious people. We have lifted our voices in songs of praise in the station church; entered the schools of main-stations and villages and stood in the hush of the morning devotions; witnessed the careful training of catechists and Bible-women, and accompanied them from door to door, or to the bazar as they taught the unsearchable riches of Christ Jesus to their fellow countrymen.

We have sat with the intellectuals in the lecture hall, and listened to the arguments and questions that proved the deep thinking and the searching mind of the Indian; or stood by the side of the leper and witnessed the intense suffering and his heroic efforts to remain cheerful in our presence; or touched a feverish brow at Tilda and looked into the half closed brown eyes of the dying one, to find there the light of hope and assurance. We have left the highways and followed the trail through forest and jungle in search of villages that lie beyond, and have seen Indian Christians persecuted for their faith, beaten and driven from their homes, but their only answer was a testimony of their faith in Christ to carry them through.

Filled anew with a sense of the power of the Gospel, we bow our heads in grateful acknowledgment to our Lord and Saviour, that even the proud, rich robed Brahman, and the naked, man-fearing jungle inhabitant have been made new creatures in Christ Jesus, for we have heard their voices mingle in the same hymns of praise,

and have seen them commune at the same table. We are filled with wonder, joy, and praise.

We look upon the courageous faith of Indian pastors, Christian workers, and converts, and ask ourselves, what is the Indian soul capable of when possessed by Christ? For answer, we turn to India herself.

Ram Mohun Roy lived and died a Brahman. At the age of sixteen years he was driven from home because he avowed himself to be a "convinced and determined enemy of idolatry" and of all the gross beliefs and evil practices of Hinduism. Fearless, unselfish, and an untiring champion in social reform, politics, and religion, he began a work of reformation. He saw that the evils of India were derived from India's religion and, consequently, the remedy must come from a new religion; and he believed the British government to be a means to this end.

Ram Mohun Roy traveled up and down India even beyond the frontier of Tibet with his message of the Unity of God and the perversion of idolatry. He used the press in his campaign for reform, and persecutions were heaped upon him. He wrote a book, "The Precepts of Jesus, the Guide to Peace and Happiness," in English, Bengali, and Sanskrit, and sent it forth for the purpose stated in the introduction. "This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of God, and is also so well fitted to regulate the conduct of the human race in their various duties to God, to themselves and to society, that I cannot but hope the best effects from its promulgation in its present form."

In 1818 he published his first tract against "suttee" (burning of widows) and from then until 1829 he waged

a relentless battle against this atrocious Hindu practice. True, he found cooperation and support among English officials and missionaries in the struggle against suttee; nevertheless, the late Mr. Justice Ranade said: "If the credit of putting an end to these horrors belongs to any man, that credit must be given to Ram Mohun Roy."

(Quotations from The Making of Modern India.)

One cannot doubt that the teachings and example of the Founder of Christianity were the dominating influences of his life. How much more might he have accomplished had he embraced Christ for his own!

Narayan Vaman Tilak, too, was a Brahman; and like Ram Mohun Roy, he saw that the evils of caste and vile practices had their roots in Hinduism, and he sought a new religion in which the brotherhood of man must have a place beside the Fatherhood of God. "As he was working out this plan he chanced to meet a European on a railroad journey. They talked of religion, and this unknown man finally said to Tilak something like this: 'The religion which you want for India is the very one Jesus taught nineteen hundred years ago. Here is a New Testament. Will you read it?' Tilak smilingly promised to do so, thinking little of the matter. But when he began to read, he became deeply interested. Later he told what the effect was when he came to the Sermon on the Mount. He said: 'I could not tear myself away from those sentences, so full of charm and beauty, which express the love and tenderness and truth which the sermon conveys. In those three chapters I found answers to the most abstruse problems of Hindu philosophy. It amazed me to see how here the most profound problems were completely

solved. I went on eagerly reading to the last page of the Bible, that I might learn more of Christ.' "

(Quoted from India on the March.)

Tilak, the Christian, already a writer of prose and verse, began to saturate his writings with the teachings of Christ. There followed persecutions and desertion by wife and family, and Tilak in his loneliness turned to writing Christian hymns set to familiar Indian melodies. Christians will walk for hours to their melas singing the marching songs written by this recent reformer. He gave Christian hymnology to the Indian Church, with the subject of union and communion with God holding a large place. Western hymns are of wider range. "It is perhaps not an accident that the only English hymn by an Indian that has obtained a place in western collections is occupied with the same theme, written by Ellen Goreh, and begins with

"In the secret of his presence how my soul delights to hide;
O how precious are the lessons that I learn at Jesus' side!"

(Page 209, The Making of Modern India.)

Pandita Ramabai has been described as the greatest Indian Christian of this generation. She is an example of what the Indian is capable when possessed by Christ. After a childhood spent with her noble, Brahman parents, enduring famine, want, and cold to make long, fruitless pilgrimages searching for God, she, widowed herself, turned her attention to uplift high caste Indian widows. It was the same passion to right the wrongs that had driven Ram Mohun Roy in his work of reformation. Not until her work was begun did Pandita Rambai come to know Christ as her Saviour. Having taken him into her life, her efforts were intensified and her aim was doubled.

Now, while she continued her striving to save Indian widows from a cruel curse, this humble, devoted servant of Christ sought to save their souls.

The Christian College that she founded bears the name of "Mukti" (Salvation) which is a silent, simple testimony of the one purpose of her life; the number of young women who have come under her influence is a living memorial to her devotion.

Sundar Singh, tall, straight, light complexioned, with a black beard, a soldier and a gentleman, is a Sikh; or was, for in the summer of 1929, clad in the saffron robe of the sadhu, turban on his head, and Indian sandals on his feet, he set out for Tibet to carry the message of Christ, and he has not been heard of since. Whether overtaken by disease or beast, or waging a warfare of the Gospel of peace beyond the Tibet frontier, we are sure that this soldier of the cross has been true to the end.

Sundar Singh preached Christ throughout India, in China, Japan, England and America. He may be mystic and visionary to the westerner, but the Indian is attracted to him because of the visions and revelations of which he has told, and the exemplary life that he has lived. He has "passed through India like a magnet, attracting souls." Humble, possessing a quietness of spirit in persecutions, enduring privations, he gives out his message of joy and inspiration. India sees in him what India aspires to be; and to the American he reveals what India will be when Christ secures possession of her heart.

One more of India's Christians of the present day is the Right Rev. Samuel Azariah, Bishop of Dornakal, South India. Mr. Azariah was born of Christian parents and had the advantage of a Christian training. He was

an outstanding leader in high school; after a college course he became a Y. M. C. A. secretary and an associate of Dr. Sherwood Eddy. He was filled with the missionary spirit, did much toward founding the National Missionary Society and became its first secretary. Missionary work was started under the direction of this Society in the Telugu language area. Seven missionaries were employed and the number of Christians increased so rapidly that the Church of England made Mr. Azariah the Bishop of Dornakal in 1912. His diocese contains 1500 village schools and a Christian community of 150,000 souls.

The National Christian Council of India, Burma, and Ceylon embraces practically all of the missions and churches of India, except those of the Roman Catholics and some of the Syrian Christians. In 1929, the Bishop of Dornakal was elected as chairman of this great organization, and both Indian and foreign missionaries are happy to work under the direction of this great Indian leader.

These are but a few of the Christians that India has produced; and almost without exception, the seed was sown in a Mission school, or by coming in contact with a foreign missionary. Christian principles are entering into the thought-life of non-Christian leaders. A Brahman settlement officer invites himself to supper with the Rev. Y. Prakash, and explains his action by saying: "We Hindus are leaving our unreasonable caste scruples, and I want to show my camp following that I am not afraid to eat with a Christian."

"Our own Evangelical work is an integral part of the enterprise of the National Christian council, in that our missionaries hold membership in the so-called Mid-Indian

section of the Council. Several of our missionaries have held office, chiefly responsible for its organization in that section, and some member of our Mission is always delegated to the sessions of the Mid-India conferences."

One can readily see that India is not leaving the Christianization of her people entirely to the foreign missionary. Through her missionary organizations that embrace the eastern and many of the western missionaries she is propagating the Gospel by no uncertain methods. "I desire to adopt only two methods," said one of the missionaries of the National Missionary Society, "I long to have a Christlike character and I want to have the Indian Spirit."

An Evangelical missionary bows his head in prayer each morning before he faces the multitude of duties that must be met before the setting of the sun. He, too, would be Christlike.

"O Christ, help me to love thee with all my heart—the best of my affections; with all my soul—may my whole life find its central purpose in thee; with my whole strength—may I not neglect or misuse my body; and with my whole mind—may I leave nothing undone to improve myself intellectually. And may I love my neighbor, even the unlovely, as myself. Amen."

He lifts his head. Strength is renewed. He faces his tasks with a song in his heart, for his whole soul was open to receive the answer to his prayer, and behold the Spirit of India slipped in, as expressed by Ellen Lakshmi Goreh, an Indian:

"In the secret of his presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet:
If I tried, I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts, and griefs and fears;
Oh, how patiently he listens! and my drooping soul he cheers:
Do you think he ne'er reproves me? What a false friend he would be,
If he never, never told me of the sins which he must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow: this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face."

"In the brief development of the last one hundred years the Indian Church has already produced leadership in devotional life, in social and national life, in evangelistic life—each on a high scale and somewhat different from what has been customary heretofore in the western world. Evidently new riches of the life in Christ are to be revealed, as India, China, and other nations of Asia and Africa are brought under the sway of him "in whom all the riches of wisdom and knowledge are hidden." What a challenge to go on with all missionary effort, everywhere! What a challenge also to take up afresh and complete the God-given work of the *Evangelical Synod in India!*"

"Thou shalt hide them in the secret of thy presence." Ps. 31: 20a.

Bibliography

Making of Modern India, The. N. Manicol. Oxford University Press, N. Y. $2.50.

Living India. Savel Zimand. Longmans, Green and Co., N. Y. $3.00.

My Brother's Face. D. G. Mukerji. E. P. Dutton and Co., N. Y. $3.00.

Through Teakwood Windows. E. Higginbottom. Fleming H. Revell and Co., N. Y. $1.25.

Schools with a Message in India. D. J. Fleming. Oxford University Press, N. Y. $2.40.

India and Its Faiths, J. B. Pratt. Houghton, Mifflin Co., Boston. $4.00.

Building with India. D. J. Fleming. Missionary Education Movement, N. Y. 75c.

Christ at the Round Table. E. S. Jones. Abingdon Press, N. Y. $1.50.

Christ of the Indian Road. E. S. Jones. Abingdon Press, N. Y. $1.00.

Christian Task in India, The. John McKenzie, ed. Macmillan Co., N. Y. $3.00.

Indian Approach to India, An. By a Group of Nationals. Missionary Education Movement. $1.25.

Children of the Light in India. Biographies of noted Indian Christians. Mrs. A. Parker. Fleming H. Revell and Co., N. Y. $2.00.

Message of Sadhu Sundar Singh, The. B. H. Streeter and A. J. Appasamy. Macmillan Co., N. Y. $1.50.

Pandita Ramabai Sarasvati. C. Butler. Fleming H. Revell and Co. $1.00.

Uphill Road in India, An. M. L. Christlieb. Houghton Mifflin Co., Boston. $2.00.

India Looks to Her Future. O. M. Buck.

Chamars, The. G. W. Briggs.

SHELF BINDER
GAYLORD BROS. Inc.
Syracuse, N. Y.
Stockton, Calif.

DATE DUE

BX 7935 .I6 M3 1930

Melick, Edith Moulton.

The evangelical synod in India

...THEOLOGICAL SEMINARY

United Theological Seminary Library
MAIN BX7935.I6 M3 1930
Melick, Edith The evangelical synod in I
3 0645 0009 1110 3